

Pali Text Society

The Story of Gotama Buddha

Volume I



The Nidānakathā of the Jātakathakathā

Translated by

N.A Jayawichrama

Compiled and Printed by

Department of Research & Compilation

Sītagū International Buddhist Academy

Sagaing Hills, Sagaing

Myanmar

B.E. 2550

M.E. 1368

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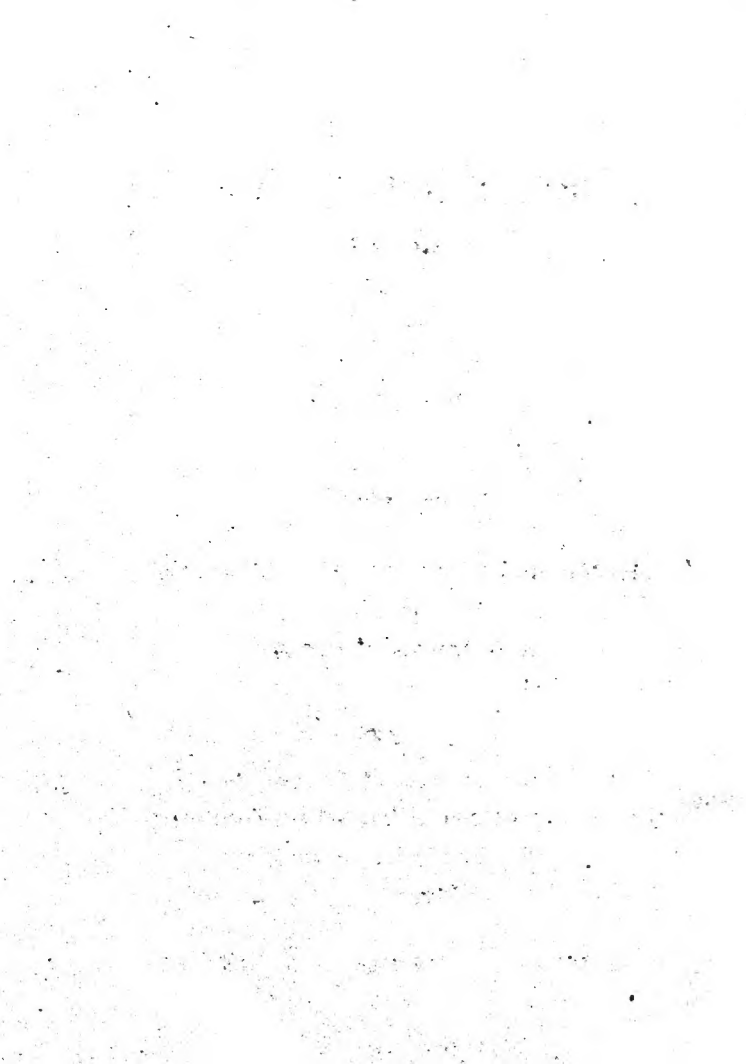
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Abbreviations:

- A** = Aṅguttara-nikāya;
Bv = Buddavaṃsa;
D = Dīgha-nikāya;
Dhp = Dhammapada;
DPPN = Dictionary of Pāli Proper Names
 (G.P. Malalasekera);
Fsb = Fausboll's edition of the Jātaka (Pāli Text Society);
MW = Monier-Williams' Sanskrit-English Dictionary;
PED = Pāli English Dictionary;
S = Saṃyutta-nikāya;
SHB = Simon Hewavitarne Bequest Series edition in
 Singhalese script;
Sn = Suttanipāta;
Sp = Samantapāsādikā (commentary on the Vinaya);
Th = Theragāthā;
Vin = Vinaya-piṭaka.
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PREFACE

The text translated here is the Nidānakathā, literally "the story of the origins" (or "antecedents"), which is extant as an introduction to the collection of stories of the past lives of the Buddha Gotama, the Jātaka,* which forms part of the fifth and last part of the Sutta-pitaka, the Khuddaka Nikāya. Like those stories, it contains three different kinds of text: first there are verses, which are perhaps the oldest layer of the text; secondly, there is a prose elaboration and explanation of the verses; and third there is a word-commentary (here found on only three occasions). Both the prose elaboration of the verses and the word-commentary are generally thought by modern scholarship to have been written by the same author; traditionally this is said to have been the great 5th century scholar-monk Buddhaghosa. The prose elaboration sometimes simply repeats what the verses say, with barely any additional information; sometimes the verses would be unintelligible without the long sections of prose connecting them. The prose elaboration and word-commentary together are called Jātakatthavaṇṇana, "Jātaka commentary". In the edition of the text published by Fausboll, the word-commentary is printed in smaller type, and we have followed that convention in this translation.

The text falls into three parts:

- (i) The first, after a brief preamble, is the "Distant Epoch" (*Dūre Nidāna*). This itself contains two sections: first, the story of how Siddhattha Gotama, in a previous life as the ascetic Sumedha, made the vow to become a Buddha himself, rather than join Dīpaṅkara's Buddhist community (*saṅgha*) as a monk and attain *nirvāṇa* there and then, followed by a list of the ten Perfection which must be fulfilled on the path to Buddhahood; and second, an account of the previous Buddhas who prophesied the future Buddhahood of Gotama, with brief sketches of the form in which Sumedha/Gotama was reborn on each occasion.

* For a fuller account, see K.R.Norman, *Pāli Literature* (Harrassowitz, Wiesbaden, 1983), pp.77-84, 128-29; and M. Winternitz, *A History of Indian Literature* (rev.ed. Motilal Banarsidass, 1983), pp. 108-51, 108-83.

followed again by the list of Perfection, this time with reference to Jātaka stories which exemplify each one.

(ii) The second, the "Intermediate Epoch" (*Avidūre Nidāna*), takes the story from the time of the future Buddha's (the Bodhisatta's) descent from the Tusita heaven and birth as Siddhattha Gotama to the attainment of Enlightenment (here called "Ominiscience", *sabbāññuta*, as commonly in later literature).

(iii) The third, the "Recent Epoch" (*Santike Nidāna*), deals with the Buddha's temptation by Māra and his daughters, his decision to preach, and various events in the early days of his teaching, up until the donation of the Jetavana monastery by the great lay-follower Anathapindika.

This text, like all works of Buddhagosa and other Pāli commentators, was not written *de novo*, but consciously drew on previous works. Conical and commentarial, in both Pāli and Sinhalese. It declares its dependence on two other works in the Khudaka Nikāya, the Buddhavaṃsa and the Cariyāpiṭaka (although the version of the Cariyāpiṭaka used was clearly different from that now extant); it also refers to other texts of the Canon, ascribes opinions to other commentaries and teachers and to "members of the School of Abhidhamma". The story of Siddhattha's seeing the "Four Omens" and Subsequent Renunciation follows a similar story told of a previous Buddha, Vippsī, found in the Mahāpadāna Sutta of the Dīgha Nikāya, to which the text refers; the third and last section, the "Recent Epoch" (*Sintike Nidāna*) is clearly dependent on the account of the early days of the Buddha's teaching found now in the Mahāvagga of the Vinaya-Piṭaka. Many other incidents in the story are also found scattered throughout the Canon. Although biographical and on occasion autobiographical stories of the Buddha's life are found in these and other texts, the Nidānakathā is the first large-scale connected biography of the Buddha Gotama found in Pāli; it is not, however, complete, but stops with the donation of the Jetavana Monastery, and ends with an encomium on the advantages of donating monasteries. The inclusion in text of passages explaining such advantages (*ānisaṃsā*,

occurs in the earliest literature, and was to become very widespread, both in Pāli and in the vernacular languages of Theravāda countries.

The Nidānakathā has been translated before. T.W.Rhys Davids' early version was made in 1880 and published as *Buddhist Birth stories*.^{*} Like all his translations it is elegant and generally accurate, but there are some errors, and his style is now rather archaic; this is particularly the case with his use of Christian terminology ("gospel" for dhammadesanā, "angel" for deva, etc.). He did not translate the word-commentary. H.Warren's *Buddhism in translations*, first published in 1896, contains a rendering of parts of the *Dūre Nidāna* and all of the *Avidūre Nidāna*; for the *Santike Nidāna* he substituted the Vinaya account. The version presented here is therefore the only complete translation of the Jātakatthavaṇṇanā text, and the only one made in this century. It was first published in Sri Lanka in 1951, together with an edition of the Pāli text in Sinhalese characters. The present version contains a number of changes and additions to the translation and notes, all of which have either been made or approved by Professor Jayawickrama; we have included his original introduction, and the titles for different sections of the story which he had inserted. Numbers in square brackets refer to the text edited by Fausboll and published by the PTS; occasionally different readings are recorded in the footnotes.

We publish the *Story of Gotama Buddha* as part of the Pāli Text Society's paperback series, for use in universities and colleges, and by the general reader.

August 1989

Steven Collins

*. Rhys Davids' original intention was to translate the entire Jākata collection, as is seen in this title; the first editions of this work contained versions of most of the first forty Jākata stories as well as his translation of the Nidāna-kathā. But he abandoned the plan, and all of the Jākatas were subsequently translated by E. Cowell et al.; Rhys Davids' version of the Nidāna-kathā was then republished alone, with some emendations by C.A.F. Rhys Davids, under the same title.

THE TRANSLATOR'S ORIGINAL INTRODUCTION

The Nidānakathā of the Jātakatṭhakathā serves as an introduction to the text of the Jātakas contained in that work. In spite of the fact that it is meant as a preface to the Jātakas, however, it bears all the characteristics of an independent work. Under the three divisions Dūre, Avidūre, and Santike Nidāna, it deals with the story of the Buddha from his existence as Sumedha up to the acceptance of the monastery of Jetavana. The dūre Nidāna consists of two parts: one, the Story of Sumedha; and the other, the Assurances he received under twenty-four Buddhas. The discussion of the Pāramitās occupies an important place in the narrative. The Avidūre Nidāna narrates the incidents from the Buddhisatta's departure from Tusita up to his attainment of Enlightenment. The Santike Nidāna purports to give "the numerous instances which make reference to his stay at various places", but stops short with Buddha's visit to Sāvatti where Anāthapiṇḍika built for him the Jetavana monastery. This story itself has little bearing on the "Birth Stories commencing with Apannaka, which that great and illustrious sage, had narrated of yore"; and the Nidānakathā makes only passing reference to a few Jātakas which any other work posterior to the latter would have done. On the other hand, the fact that it deal with the Boddhi-satta's career is deemed sufficient reason to make this introductory story preface the collection of Jātaka. Besides, the occasional reference to the Nidānakathā in the "current episodes" (paccuppannavatthu) of some of the Jātakas may strengthen the claims of the Nidānakathā as being an essential part of the Jātakatṭhakathā, provided the authenticity of these paccuppannavathus can be established.

The problems connected with the Nidānakathā are vastly different from those associated with the Jātaka. In so far as they affect the Nidānakathā they have to be touched upon here. Sinhalese and Burmese tradition is strong in attributing the Jātakatṭhakathā to the great commentator Buddhaghosa. He is said to have translated into Pāli the Jātaka stories that were found in Sinhalese. The greater probability is that this tradition conveys only an incomplete picture of the actual event in an attempt to attribute this work to Buddhaghosa.

This voluminous cannot possibly be indebted to this source alone (Sihaltṭhakathā), for leaving aside the Porāṇa whose tradition was authoritative in most matters, there is bound to have existed a nucleus of a Jātaka collection prior to its crystallization in the present form. No doubts can be cast on the early existence of the Jātaka verses which are included in the Khuddaka Nikāya as its tenth book. The oral traditions connected with these Jātaka verses, which by themselves are unintelligible, contained most of the tales now incorporated in the Jātakaṭṭhakathā. It is not improbable that all these Jātakas were compiled together by one editor who supplied the commentary and in some cases filled in gaps where necessary. In addition to these, there is a large number of Jātakas preserved in the suttas on the Pāli Canon: e.g. Mahāsudassana Sutta, Mahāgovinda Sutta, Mahādeva Sutta, etc. But there is little or no conclusive evidence to suggest that we owe all this to Buddhagosa. As noted by Rhys Davids (*Buddhist Birth Stories*, p. lxiii foll.) and Burlingame (*Buddhist Legends*, H.O.S. Vol. 28), the commentaries to the Jātaka and Dhammapada differ considerably from Buddhagosa's commentaries, in point of language and style; and Winternitz (*History of Indian Literature*, Vol. 2, 192) concludes that he cannot possibly have written them. All that can be said is that a compiler in Sri Lanka, probably in the commentarial epoch, revised the extant Jātaka tales, translating the available material in Sinhalese, at the same time making free use of other commentaries as may be seen from instances such as: "The statement made in the Jātaka Commentary that at that time Prince Rāhula was seven days old is not found in the other Commentaries", as stated in our text, What applies to the Jātakaṭṭhakathā holds good with the Nidānakathā as well.

The Nidānakathā is the earliest attempt in Pāli to give a connected life-story of the Buddha. Works like the introductory chapter of Vinaya Mahāvagga, the Buddhavaṃsa and Cariyāpitaṅka have preceded it. But they have not taken up a connected narrative of the life the Buddha. Many of the incidents mentioned in the biographical account in the Vinaya are summarized in the Santike Nidāna, while the Dūre Nidāna is greatly indebted to the Buddhavaṃsa

and *Cariyāpiṭaka*, and in fact, includes the whole of the second chapter of the *Buddha-vaṃsa*. At frequent intervals it makes quotations of stanzas from these two works. In its description of the Ten Perfections, the *Nidānakathā* borrows a great deal from the *Cariyāpiṭaka*. But the differences shown in the two works with regard to the details have led scholars like Charpentier (WZKM, 1910, 351 foll.) to conclude that the present *Cariyāpiṭaka* is a re-arrangement of an earlier recension and that the *Nidānakathā* has based its description of the *Pāramitās* on the latter. Several incidents mentioned in the *Nidānakathā* are reported in isolated Suttas in earlier Canonical works. Events connected with the Great Renunciation are seen to occur in the *Mahāpadāna Sutta* of the *Dīgha Nikāya*, and the *Nidānakathā* refers to it by name. The *Mahāpadāna* refers to six other Buddhas who are also mentioned in the *Nidānakathā*, while it deals fully with the story of the Buddha *Vipassī*. Several Sutta of the *Mijjhima Nikāya*, viz. *Mahāsīhanada*, *Mahāsaccaka*, *Bodhirājakumāra*, *Saṅgarava* and *Ariyapariyesana*, contain a full account of the Renunciation and striving, though stripped of all the embellishments found in the *Nidānakathā*. The noble quest (*kinkusala-gavesana*) is an important factor in the above suttas though the *Nidānakathā* dismisses it with a few lines. However, the treatment of the six years of struggle cannot be called inadequate, though the above sutta from the *Mijjhima* give minute details not found in our work. The account of the miracles at the birth of the *Boddisatta* is for the most part based on the *Acchariyadhamma Sutta* of the *Mijjhima Nikāya*, while the *Bhayaḥherava Sutta*, also of the *Majjhima*, contains an account of the Buddha's attainment of enlightenment, which is repeated in many other suttas of the *Dīgha* and *Mijjhima Nikāyas*, e.g. *Dvedhāvitakka Sutta*. The encounters with *Māra* are found in isolated passages of the *Samyutta* and *Khuddaka Nikāyas*. Three early poems dealing respectively with the birth, renunciation and striving of the *Boddisatta* are found in the *Sutta-nipāta* (*Nalaka*, *Pabbajja* and *Padhana Suttas*) and the *Nidānakathā* refers the reader to the *Pabbajja Sutta* and its Commentary when it describes the *Boddisatta*'s first meeting with *Bimbisara*, king of the *Magadha*. The *Magandiya Sutta* gives Buddha's account of his abandoning his life of pleasure in the three palaces. The events narrated in the *Santike Nidhana* more or

less follow the account in the Vinaya Mahāvagga, though not in such great detail. As a work of the same period, the Buddhavaṃsa Aṭṭhakathā also furnishes some information found repeated in the Nidānakathā.

The Nidānakathā does not stand alone as a work of its class. Later writers like Buddharakkhita, the author of Jinālaṅkāra (1156 C.E.) and Vanaratana Medhaṅkara, the author of Jinacarita (in the latter half of the 13th Century C.E.) wrote ornate poems on the life of the Buddha, while the Mālālaṅkāra Vatthu, a biography of the Buddha, was written in Burma (1773 C.E). On the other hand, Buddhist Sankrit works belonging to a period earlier than the Nidānakathā offer closer parallels to it, though they are voluminous works as compared with it. The Mahāvastu, which is also called the Vinaya of the Lokottaravadins of the Mahāsaṅghika School, contains a biography of the Buddha which generally agrees with the account in the Nidānakathā. The only claim of the Mahāvastu to be the Vinaya is that it contains a few facts dealing with admission to the Order, found in the earlier chapters of the Pāli Vinaya Mahāvagga. Beside this, the biographical details found in Mahāvagga I are seen to occur in the third book of the Mahāvastu. This corresponds to the Santike Nidāna of the Nidānakathā. The other two books of the Mahāvastu contain sections parallel to the Dūre and Avidūre Nidānas of the Nidānakathā. The extraneous matter embodied in Mahāvastu makes it difficult to sort out a connected story, and therefore the importance of the similarities between the two works is thereby diminished. The Lalitavistāra which is considered as a Mahāyāna work, starting from its second chapter, gives a biography of the Buddha. It begins where the Avidūre Nidāna commences in the Pāli version. The exceedingly close agreement with early Pāli accounts has led scholars to believe that "the Lalitavistāra is a recast of an order Hīnayāna text, the Buddha-biography of the Sarvativāda School, enlarged and embellished in the spirit of Mahāyāna" (Winternitz, ii, 252). The book contains divergent strata which are not clearly separable into their various layers. Last but not the least, should be mentioned the great epic Buddhacarita of Asvaghosa, the greatest of all Buddhist poets.

Although these Buddhist Sanskrit works are anterior to the Nidānakathā, the tradition preserve in them, the phase of development in ideology and their conception of the Buddha represent a stage of growth subsequent to that portrayed in the Nidānakathā, which is more faithful to the original Pāli tradition of the earlier Nikāyas, while it has absorbed some of the principles of Mahāyāna seen to occur already in works like the Buddhavaṃsa and Cariyāpiṭaka. The paramitās are recognized, but there is no reference to the ten Bhūmīs which find mention even in a work like the Mahāvastu, a book that marks the transition from early Buddhism to Mahāyāna. The docetic tendency prevalent among the Lokottaravādins, as seen from the Mahāvastu, cannot be traced in the Nidānakathā, for it is the Bodisatta who is born to this world and not the Buddha. This aspect is greatly accentuated in the Lalitavistāra where Buddha's appearance on earth is termed an "act of sport" (*lālita*), and he is exalted as a divine being. In spite of the frequent introduction of miracles and the supernatural, quite often authenticated in earlier works, the human character of the historical Buddha stands out pre-eminent. He is undoubtedly exalted, but that come as a result of his omniscience and Enlightenment. He is superior to all devas and men but is not a divinity who resides in Sukhāvalī. The doctrines of the Tathāgatagarbar and Trikāya are foreign to the Nidānakathā. Thus, it is abundantly clear that the Nidānakathā, taken as a whole, is earlier than these Buddhist Sanskrit works in contents and character, though chronologically it was written after them.

It is not proposed to discuss here problems connected with the Jātakas which have been dwelt on at length by scholars. I refer the reader to the following works: V. Fausboll's edition of the Jātaka text in six volumes with an index (Vol. vii) by Denies Andersen; Ven. Vidurupola Piyatissa's edition of the text in the Simon Hewavitarne Bequest Series; *Buddhist Birth Stories*, consisting of a translation of the Nidānakathā and Jātakas 1-40, by T.W. Rhys Davids; *Jātakas Tales*, a translation of selected Jātakas by H.T. Francis and E.J. Thomas, the translation of the Jātakas under the editorship of E.B. Cowell (six volumes and an index volume), T.W. Rhys Davids.

Buddhist India; W. Geiger's *Pāli Literature and Language*; B.C Law's *A History of Pāli Literature*; M. Winternitz's *A History of Indian Literature*, Vol.ii; and Encyclopoedia of religion and Ethics (article on Jātaka), R.Fick:Social Oranization.

The following books may be consulted in addition to them in studying the Nidānakathā: *Cambridge History of India*, Vol.I (the relevant chapters); E.H.Brewster's *Life of Gotama the Buddha*; E.J.Thomas *The Life of the Buddha as Lengead and History*; Rockhill's *Life of Buddha*; Kern's *Der Buddhismus I*, which contains a free rendering of the contents of the Nidānakathā; Warren's *Buddhism* in Translations containing the translation of the Dūre and Avidūre Nidānas.

The present edition of the Nidānakathā is meant for the general reader to become acquainted with the traditional story of the life of the Buddha. The earlier translations men-tioned above are not easily available while the best known of them, *Buddhist Birth Stories*, has been long out of print. I have ventured to suggest interpretations to certain passages which have been either left untranslated or translated differently by Rays Davids. The translation includes the commentarial passa-ges which have been dismissed as unnecessary, and an attempt is made to render faithfully the Pāli as far as possible. As such, this translation may be of some use to the student as well.

January 1951

N.A.J.

နိဒါန်း

သီတာစုဆရာတော်ဘုရားသည် သာသနာတော်ကို လက်ရှိအနေအထားထက် တိုးတက်အောင် စည်ကားအောင် ကမ္ဘာမှာ မျက်နှာလှအောင် အားထုတ်တော်မူရာဝယ် အောက်ပါအချက် (၅)ချက်ကို စံထားကာ ဆောင်ရွက်တော်မူသည်။

- ၁။ Preservation = ပေါင်းစုထိန်းသိမ်းခြင်း။
- ၂။ Protection = ပေါင်းစုကာကွယ်ခြင်း။
- ၃။ Propagation = ပေါင်းစုချဲ့ထွင်ခြင်း။
- ၄။ Promotion = ပေါင်းစုမြှင့်တင်ခြင်း နှင့်
- ၅။ Restoration = ပြန်လည်ပြုပြင်၊ နေရာတကျပြန်ထားခြင်းတို့ဖြစ်သည်။

မြတ်ဗုဒ္ဓ၏သာသနာတော်ကို နှစ်အရေအတွက်အားဖြင့် ပိုင်းခြားသတ်မှတ်ရာတွင် ပညာရှင်များက ရှင်တော်မြတ်ဘုရား မဟာပရိနိဗ္ဗာန်ဝင်စံသည့်နေ့မှစတင်ကာ ရေတွက်သတ်မှတ်ကြသည်။ ယင်းသတ်မှတ်ချက်အတိုင်း သာသနာတော်အသက်သည် ယခုအခါမှာ နှစ်ပေါင်း နှစ်ထောင်ငါးရာ ကျော်ခဲ့ပေပြီ။ အတိအကျဆိုရသော် မြန်မာသက္ကရာဇ် (၁၃၆၈) ခုနှစ်ရောက်သော ယခုအချိန်အခါတွင် သာသနာတော်၏ သက်တမ်းသည် နှစ်ပေါင်း (၂၅၄၉) နှစ်ရှိနေပေပြီ။ ယင်းသို့ကြာညောင်းလှသော နှစ်ပေါင်းများစွာအတွင်း သာသနာတော်၏ အနေအထားကို ပြန်လည်သုံးသပ်သော အခါ သာသနာတော်သည် ခေါက်ရှာငှက်ပျံသည့်ပမာ နိမ့်ချီတစ်လှည့်၊ မြင့်ချီတစ်ဖုံ ဖျိုးစုံသော အခြင်းအရာအဖြာဖြာတို့ဖြင့် ရှေ့သို့ချီတက်လာခဲ့ရသည်ကို တွေ့မြင်ရပေမည်။ သာသနာတော်ကို ချီးမြှောက်လိုသော ဗုဒ္ဓဘာသာဝင် မင်းကောင်းမင်းမြတ်များ လက်ထက်တွင် သာသနာတော်သည် စည်ပင်တိုးတက်လာသော်လည်း သာသနာတော်ကို မကြည်ညိုသော မင်းများလက်ထက်တွင်မူ မျက်နှာပင် ရဲရဲမဖော်နိုင်ဘဲ ပုန်းရှိုးကွယ်ရှိုး အနေဆိုးခဲ့ရပေသည်။ ရှင်တော်ဘုရား မဟာပရိနိဗ္ဗာန်ဝင်စံပြီးစ အချိန်မှသည် ယခုအချိန်ထိအောင် သာသနာပြု မင်းကောင်းမင်းမြတ်များကို အမှီသဟဲပြုကာ အရှင်မဟာကဿပထေရ်အမှူးပြုသော သာသနာ့ဦးဆောင် မထေရ်ကြီးတို့သည်

- ၁။ အဓမ္မဝါဒီတို့ရန်မှ ကာကွယ်ရန်၊
- ၂။ ဗုဒ္ဓဝါဝစနခေါ် မြင့်မြတ်သောဘုရားစကားတော်များကို မူရင်းအတိုင်း ထိန်းသိမ်းရန်၊
- ၃။ သာသနာတော်မရောက်ရှိသေးသော နေရာများသို့ သာသနာတော် ရောက်ရှိစေရန်နှင့်
- ၄။ သာသနာတော်လက်ရှိအနေအထားမှသည် ဆထက်ထမ်းပိုး တိုးမြှင့်အောင် မြှင့်တင်ရန် ဟူသော ရည်ရွယ်ချက်လေးရပ်တို့ဖြင့် စုပေါင်းကာ (၆)တန်သော သင်္ဂါယနာကို တင်တော်မူခဲ့ကြသည်။

ယင်းသို့တင်ကြရာဝယ် အောက်ဖော်ပြပါ မူကြီးသုံးရပ်ကို ချမှတ်ကာ ဆောင်ရွက်တော်
မူခဲ့ကြသည်။

- ၁။ အပ္ပညတ္တံ တထာဂတေန န ပညာပေတဗ္ဗံ။
ရှင်တော်မြတ်ဘုရားကိုယ်တော်တိုင် မဟောကြားခဲ့၊ မသတ်မှတ်ခဲ့သည်များကို မဟောကြားခဲ့
လေယောင်၊ သတ်မှတ်ခဲ့လေယောင် မပြုလုပ်၊ မဟောကြား၊ မသတ်မှတ်ကြရန်၊
- ၂။ ပညတ္တံ န သမုစ္ဆိန္နိတဗ္ဗံ။
ရှင်တော်မြတ်ဘုရားကိုယ်တော်တိုင် မဟောကြားတော်မူခဲ့၊ သတ်မှတ်တော်မူခဲ့သော တရား
တော်များကို တစ်စုံတစ်ရာ ထုတ်ပယ်ခြင်းများ မပြုလုပ်ကြရန်၊
- ၃။ ယထာပညတ္တေ သု သိက္ခာပဒေသု သမာဒါယ ဝတ္တဗ္ဗံ။
ရှင်တော်မြတ်ဘုရားကိုယ်တော်တိုင် မဟောကြားသတ်မှတ်ခဲ့သော စည်းကမ်းနည်းလမ်းများ
အတိုင်း လိုက်နာကျင့်သုံးနေထိုင်သွားကြရန်။

ယင်းမူများအရ မြတ်ဗုဒ္ဓ၏ဓမ္မများကို မူရင်းမပျက် မဟောကြားချက်အတိုင်း
ဆက်လက်ထိန်းသိမ်းရန်မှာ နောင်လာနောက်သား တပည့်သာဝကများ၏ ဝန်တာပင် ဖြစ်သည်။
“တာဝန်သိသူမှာ တာဝန်ရှိသည်”ဟူသော မင်းကွင်းတိပိဋကဓရဆရာတော် ဘုရားကြီး၏
ဩဝါဒတော်အတိုင်း တာဝန်သိသည့်အလျောက် တာဝန်ယူလိုသော သီတဂူဆရာတော်ဘုရား
သည် မိမိသာသနာပြုစီမံကိန်းကြီး(၄)ရပ်တွင် တစ်ခု အပါအဝင်ဖြစ်သော ပညာရေးစီမံကိန်း
ကြီးကို အကောင်အထည်ဖော်ဆောင်ရာဝယ် ပိဋကတ်တော်များကို မူရင်းအတိုင်း ထိန်းသိမ်း
နိုင်ရန် စိတ်ရည်သန်လျက် ပညာရှင်ရဟန်းတော်များကို စုစည်းမွေးမြူကာ မြန်မာအက္ခရာဖြင့်
ကျမ်းတင်ထားသော ပါဠိတော်၊ အဋ္ဌကထာ၊ ဋီကာများကို Roman Transliteration
ပုံစံများဖြင့် ကူးပြောင်းစေတော်မူခြင်းနှင့် မြန်မာဘာသာ ပါဠိဘာသာတို့မှ English-ဘာသာသို့
ပြန်ဆိုစေခြင်းဟူသော Translation-လုပ်ငန်းများကို အားသွန် ခွန်စိုက် ဆောင်ရွက်လုပ်ကိုင်
စေတော်မူခဲ့သည်။ ထို့ပြင် ကမ္ဘာ့အဆင့်မီ ဗုဒ္ဓတက္ကသိုလ်ကြီးတစ်ခု ဖြစ်မြောက်ရေး ဦးတည်ချက်
ဖြင့် BA, MA နှင့် Ph.D အတန်းများ အတွက်လည်း အတန်းအလိုက် ပိဋကတ်တော်ကျမ်းစာ
များကို သတ်မှတ်ပြဌာန်း တော်မူသည်။ ယင်းသို့ သတ်မှတ်ပြဌာန်းရာဝယ် “ကမ္ဘာ့ဗုဒ္ဓတက္ကသိုလ်”
ဟူသော အမည်နှင့်အညီ သင်ရိုး ညွှန်းတမ်းများကို International Media Language-
ဖြစ်သော English-ဖြင့် ပြဌာန်းနိုင်ရန်အတွက် အင်္ဂလိပ်ဘာသာသို့ ပြန်ဆိုပြီးသော အဆင့်မီ
ကျမ်းစာများ ကို ထိုပြန်ဆိုထားသည့်မူအတိုင်း၊ မပြန်ဆိုရသေးသော သို့မဟုတ် ပြန်ဆိုပြီးဖြစ်
သော်လည်း မူရင်းပါဠိတော်၊ အဋ္ဌကထာ၊ ဋီကာတို့နှင့် တိုက်ဆိုင်ညှိနှိုင်းလိုက်သောအခါ
အဘော်လွဲပျက်သော ကျမ်းစာများကို ထိုမူရင်းပါဠိတော်၊ အဋ္ဌကထာ၊ ဋီကာတို့၏ အဘော်
အတိုင်း သဘောမိရန်အတွက် ပါဠိ အင်္ဂလိပ်နှစ်ဘာသာလုံးကို နှစ်ဘက်လုံးကျယ် ပညာရှင်တို့ကို
အသစ်တဖန် ဘာသာပြန်ဆိုစေလျက် ပြဌာန်းတော်မူသည်။

သီတက္ကသိုလ်တက္ကသိုလ်သည် ကမ္ဘာ့အဆင့်မီ အခြားတက္ကသိုလ်ကြီး များနည်းတူ မဟာဌာန(Faculty) နှင့် ဌာန(Department) အသီးသီးခွဲခြားကာ ပိဋကတ်ကျမ်းစာ များကို ပြဋ္ဌာန်းသတ်မှတ်သည်။ ယင်းသို့သတ်မှတ်ရာဝယ် -

- (က) မူရင်းပါဠိတော်၊ အဋ္ဌကထာနှင့် ဋီကာများကို လေ့လာသင်ကြားသည့် ဌာနကို ပိဋက မဟာဌာန (Faculty of Canonical Buddhis studies)
- (ခ) အခြားသက်ဆိုင်ရာ ရာဇဝင်၊ မဟာဝင်၊ ဂန္ထဝင်၊ သာသနာဝင်နှင့် သမိုင်းစသည်များကို လေ့လာသင်ကြားသည့်ဌာနကို မိဿကမဟာဌာန (Faculty of General-Buddhis studies) အဖြစ်သတ်မှတ်ပြဋ္ဌာန်းသည်။

ပိဋကမဟာဌာန (Faculty of Canonical Buddhis studies)တွင် အောက်ဖော်ပြပါ ဌာန(Department) (၃)ခုပါဝင်သည်။

- ၁။ Department of Vinaya ဝိနယဌာန
- ၂။ Department of Suttanta သုတ္တန္တဌာန
- ၃။ Department of Abhidhamma အဘိဓမ္မာဌာန တို့ဖြစ်ကြသည်။ -

ဝိနယဌာနတွင် ဝိနည်းပိဋကဝင် ပါဠိတော်၊ အဋ္ဌကထာ၊ ဋီကာအားလုံး၊ သုတ္တန္တ ဌာနတွင် သုတ္တန်ပိဋကဝင် ပါဠိတော်၊ အဋ္ဌကထာ၊ ဋီကာအားလုံးနှင့် အဘိဓမ္မာဌာနတွင် အဘိဓမ္မာပိဋကဝင် ပါဠိတော်၊ အဋ္ဌကထာ၊ ဋီကာအားလုံးတို့ အသီးသီး ပါဝင်သည်။

မိဿကမဟာဌာန(Faculty of General Buddhis studies)တွင် အောက်ပါဌာနများကို လောလောဆယ် ပါဝင်ဖွဲ့စည်းထားသည်။

- ၁။ Department of Missionary = သာသနာပြုဌာန
 - ၂။ Department of Culture and History = ယဉ်ကျေးမှုနှင့်သမိုင်းဌာန
 - ၃။ Department of Language Studies = ဘာသန္တရဌာန
 - ၄။ Department of Philosophy = ဒဿနိကဗေဒဌာန
 - ၄။ Department of Foreign Affairs = နိုင်ငံခြားရေးဌာန
- စသည်တို့ဖြစ်သည်။

ဗုဒ္ဓဓမ္မနှင့် အင်္ဂလိပ်စာဒီပလိုမာအတန်းများကို အပြီးအစီးအောင်မြင်ကြပြီးသော တက္ကသိုလ်ကျောင်းသူ၊ ကျောင်းသား၊ ရဟန်း၊ သာမဏေနှင့် သီလရှင်များသည် တက္ကသိုလ်တွင် ပြဋ္ဌာန်းထားသော BA (Buddhism)အတန်းကို ဝင်ခွင့်ဖြေစရာမလိုဘဲ တိုက်ရိုက် တက်ရောက်သင်ကြားခွင့်ရှိသည်။ BA (Buddhism)အတန်းများအတွက် ပြဋ္ဌာန်းကျမ်းစာ ကို နှစ်အလိုက်သတ်မှတ်ရာတွင် သမိုင်းနှင့် သာသနာပြုဌာနများတွင် ပြဋ္ဌာန်းသော ကျမ်းစာများ လည်း ပါဝင်သည်။ ယင်းတို့အနက် “ဗုဒ္ဓတက္ကသိုလ်”ဟူသော အမည်နှင့်အညီ

မြတ်ဗုဒ္ဓအကြောင်းကို စေတနာသေချာစွာသိမြင်နားလည်ဖို့ လိုအပ်သည့်အလျောက် ဗုဒ္ဓဝင် ကျမ်းစာများကိုလည်း ပြဋ္ဌာန်းကျမ်းစာအဖြစ် အသုံးပြုရန် တက္ကသိုလ်အာဏာပိုင်အဖွဲ့က အတည်ပြုဆုံးဖြတ်သည်။ ပြဋ္ဌာန်းကျမ်းစာများအဖြစ်အသုံးပြုရန် ဗုဒ္ဓဝင်ကျမ်းများကို စုစည်းလိုက် သောအခါ မြန်မာပြည်ဖွား ဗုဒ္ဓဝင်ကျမ်းစာများမှာ ရှေးခေတ်၊ ခုခါ လွန်စွာများပြားလှသည်ကို တွေ့ရသည်။ ယင်းတို့အနက် -

- ၁။ ဒီပဲယင်းနိဗ္ဗာန်၊ သင်္ခါသဒ္ဓမ္မာဘိလင်္ကာရမဟာထေရ် ရေးသားစီရင်အပ်သော "မူလမဟာဗုဒ္ဓဝင် ခေါ် တထာဂတဥဒါနဒီပနီကျမ်း"၊ (1902 C.E , 1264 M.E)
- ၂။ ပရမသီရိပိဋသဘာဝဓမ္မဟာဓမ္မရာဇဂုဏ်ဘွဲ့တံဆိပ်တော်ရ မဲထီးဆရာတော်ဘုရား ရေးသားစီရင် အပ်သော "ထေရဝါဒသာသနာဆုက် အလင်းပြခေါ် ဝိသဒီပနီကျမ်း"၊ (1916 C.E , 1278 M.E)
- ၃။ ရွှေတောင်မြို့ ကိုးသံလေးထပ်ဆရာတော်ဘုရားကြီး ရေးသားစီရင် အပ်သော နာမည်ကျော် "ဝိနတ္ထပကာသနီကျမ်း"၊ (1817-1939 C.E , 1179-1256 M.E)
- ၄။ မောင်းထောင်လူထွက် မွေသင်္ကြန်ရေးသားစီရင်အပ်သော နာမည်ကျော် "သာသနာလင်္ကာရ စာတမ်း"၊ (1831 C.E , 1193 M.E)
- ၅။ ဒုတိယမဲထီးဆရာတော်ဘုရားကြီး ရေးသားစီရင်အပ်သော နာမည်ကျော် "မာလာလင်္ကာရ ဗုဒ္ဓဝင်"၊ (1798 C.E , 1160 M.E) နှင့်
- ၆။ မင်းကွန်းတိပိဋကဓရဆရာတော်ဘုရားကြီး ရေးသားပြုစုတော်မူ အပ်သော အတွဲ (၆)တွဲ၊ အုပ်ရေ (၈)အုပ်ရှိပြီး အလွန်ပြည့်စုံသော "မဟာဗုဒ္ဓဝင်ကျမ်း" (1960 C.E , 1322 M.E) များသည် ဗုဒ္ဓဝင်နှင့်ပတ်သက်၍ အလွန်ပင် ကောင်းမွန်လှကြောင်းကို ပညာရှင်အပေါင်း အသိအမှတ်ပြု လက်ခံပြီးဖြစ်သည်။ အဘယ့်ကြောင့်ဆိုသော် ထိုကျမ်းများမှာ စရိယာတိပိဋက ပါဠိတော်၊ ဝိနည်းမဟာဝါပါဠိတော်စသော မူရင်းပါဠိတော်ကျမ်းများနှင့် သီဟိုဠ်ကျမ်း၊ အနုရာဇ- မြို့အရှေ့၊ စောဠတိုင်း၊ ကာဝိရပဋ္ဌနသင်္ဘောဆိပ်ကျောင်းတိုက်၌ သီတင်းသုံးတော်မူသော အာစရိယဗုဒ္ဓဒတ္တမထေရ်မြတ်ရေးသားတော်မူသည့် (၂၆)ဘာဏဝါရပမာဏရှိ မဂ္ဂရာတ္တဝိလာသိနီ ခေါ် ဗုဒ္ဓဝံသအဋ္ဌကထာကြီးကိုအခြေပြုကာ ရေးသားစီရင်ထားအပ်ရကား၊ ကောင်းမွန်ပြည့်စုံ သည်နှင့်အညီ သုတေသနပညာရှင်များအတွက်လည်း အညွှန်းကျမ်းများအဖြစ်ပါ အသုံးပြုနိုင် သောကြောင့်တည်း။

သို့သော်လည်း အထက်ပါကျမ်းကြီးကျမ်းခိုင်များမှာ ပြည့်စုံသည့်အလျောက် ကျမ်းစာ အရွယ်အစား ပမာဏကြီးမားများပြားမှု၊ ထုတ်ဝေပုံနှိပ်ခြင်းအကြိမ်ရေ နည်းပါးမှုစသည့် အကြောင်းများကြောင့် တက္ကသိုလ်စာသင်သားကိုင်အဖြစ် ပြဋ္ဌာန်းရန်မှာ လွန်စွာမလွယ်ကူချေ။ ထို့ကြောင့် စာသင်သားအများစုကိုင်နိုင်ပြီး ဗုဒ္ဓအကြောင်းကို အသေးစိတ်မဟုတ်သည့်တိုင် အတော်အတန်ပြည့်စုံကောင်းမွန်သော အခြားဗုဒ္ဓဝင်ကျမ်းစာတစ်မျိုးကို စုစည်းရှာဖွေရန် တက္ကသိုလ်အာဏာပိုင်အဖွဲ့က အတည်ပြုဆုံးဖြတ်ရာ ဒေါက်တာဝေဠုရိယဉာဏာလင်္ကာရ (လက်ထောက်-ဟေကွန်းထိန်း၊ ဝိနယဌာနမှူး)က အရှင်စနိမာ

နှင့် တွဲဖက်၍ ယင်းဆုံးဖြတ်ချက်ကို အကောင်အထည်ဖော် ဆောင်ရွက်ပေးသည်။ အာဏာပိုင် အဖွဲ့၏ဆုံးဖြတ်ချက်နှင့်အညီ

- ၁။ ဗုဒ္ဓသမိုင်းနှင့်ပတ်သက်၍ တိကျခိုင်မာသောကျမ်းစာဖြစ်ရေး။
- ၂။ တိုက်ရိုက်လုံခြုံရေးမိသော သမိုင်းစာပေ၊ ဂန္ထဝင်မြောက်စာပေဖြစ်ရေး။
- ၃။ မြန်မာကဿမက ကမ္ဘာ့ကပါလက်ခံအသိအမှတ်ပြုသော ဘာသာပြန် စာပေဖြစ်ရေး။

၄။ စာသင်သားများလွယ်လင့်တကူ အသုံးပြုနိုင်ရေး-စသည့် အချက်အလက်များကို ရှေ့ရှုကာ ပါမောက္ခ ဒေါက်တာ N.A. Jayawaickrama က The Story of Gotama Buddha ဟူသောအမည်ဖြင့် ဘာသာပြန်ဆိုထားသော ဇာတ်အဋ္ဌကထာနိဒါန်းကို သီတဂူ ကမ္ဘာ့ဗုဒ္ဓတက္ကသိုလ်၏ B.A အတန်း ပြဌာန်းကျမ်းစာအဖြစ် သတ်မှတ်အတည်ပြုသည်။

ယင်းကျမ်းစာမှာ ဇာတ်အဋ္ဌကထာနိဒါန်းကို အသေးစိတ်တိကျစွာ ဘာသာပြန်ဆိုထား သဖြင့် ဂန္ထဝင်အချက်အလက်နှင့်ပတ်သက်ပြီး ငြင်းခုံစရာမရှိသည့်အပြင် ဘာသာပြန်လက်ရာနှင့် ပတ်သက်၍လည်း PTS (The Pali Text Society, Oxford) မှ ထုတ်ဝေထား သောကြောင့် ဘာသာန္တရစာပေဝိသနာရှင်များနှင့် ဘာသာပြန်နည်းယူလိုသော စာသင်သားများ အတွက် အလွန်ပင် အသုံးဝင်သော ကျမ်းစာကောင်း တစ်ခုဖြစ်ကြောင်းမှာ သံသယဖြစ်တွယ် မလိုပေ။ ဤကျမ်းစာ အုပ်သည် သာမညအားဖြင့် ဇာတာကနိဒါန်းဟု ဆိုပင်ဆိုငြားသော်လည်း အကယ် စင်စစ်တွင်မူ အဋ္ဌကထာဆရာကြီး ရှင်မဟာဗုဒ္ဓယောသထေရ် ကိုယ်ကော်တိုင် ရေးသားပြုစုခဲ့သော အစောဆုံး၊ အစီအစဉ်တကျ အရှိဆုံး နှင့် ကျစ်လစ်ခိုင်မာဆုံးသော ဗုဒ္ဓ၏ ဘဝသမိုင်းပုံရိပ် “ဗုဒ္ဓဝင်” အတိတ်ပန်းချီကားကြီးတစ်ချပ်ပင် ဖြစ်ပေသည်။ ထို့အပြင် ကျမ်းစာ၌ ဂေါတမဗုဒ္ဓအကြောင်းကို အဓိကဖော်ပြသော်လည်း တစ်နွယ်ငင်တစ်စင်ပါဆိုသလို ဂေါတမရှင်တော်မြတ်၏ ပါရမီဖြည့်ခဲ့ရာ ရှေးရှေးဘုရား အဆူဆူတို့၏ သမိုင်းအချုပ်ကိုလည်း ဖော်ပြထားသောကြောင့် ဗုဒ္ဓစာပေချစ်မြတ်နိုးသော ဗုဒ္ဓဘာသာဝင်များအတွက် ကြည်ညိုစရာ ကြီးပင် ဖြစ်ပေတော့သည်။ ဂေါတမရှင်တော်မြတ်ဘုရား၏ ဘဝသမိုင်းကို လေ့လာသောအခါ ဝိဇ္ဇကစာပေများမှာ လာသည့်အတိုင်း

- ၁။ ဒူရေနိဒါန်း (The Distant Epoch)
- ၂။ အဝိဒူရေနိဒါန်း (The Intermediate Epoch) နှင့်
- ၃။ သန္တိကေနိဒါန်း (The Recent Epoch) အလိုက် ခွဲခြားလေ့လာ ကြရမည် ဖြစ်သည်။

ထိုတွင် ဒူရေနိဒါန်း၌ သုမေဓေရှင်ရသေ့ဘဝ ဒီပက်ရာမြတ်ဗုဒ္ဓခြေတော်ရင်း နိယတ ဗျာဒိတ်ပန်း ဆင်မြန်းသည့်မှ ကဿပဘုရားရှင်လက်ထက်တိုင် ပါရမီဆယ်ပါး ဖြည့်ကျင့်ခဲ့ပုံနှင့် တသိတာနက်ပြည်သို့ ရောက်သည်အထိ ဖော်ပြထားသည်။

အစီရင်ခံစာနှင့် တူသိတာနတ်ပြည်မှ စတောကာ တောထွက်၊ တရားကျင့်ပြီး သန္တည၊
ရွှေဇာတ်တော်ရရှိ၊ ဘုရားဖြစ်တော်မူသည်အထိ လေ့လာနိုင်ကြမည် ဖြစ်သည်။

သန္တိကေနိဒါန်း၌ ဘုရားအဖြစ်သို့ရောက်ပြီးသည်မှ တောဝန်မဟာဝိဟာရတွင်
သီတင်းသုံးတော်မူသည်အထိ အဋ္ဌကထာလာအတိုင်း လေ့လာသိရှိခွင့် ရကြပေမည်။

မူရင်းကျမ်းစာမိတ်ဆက်ရေးသူ Steven Collins ၏ကောင်းအတိုင်း ဆိုရသော်
ဤကျမ်းကို တက္ကသိုလ်များ၊ ကောလိပ်များနှင့် အထွေထွေစာဖတ်ပရိသတ်များအတွက်
မေတ္တာရွှေ့ထား၍ ထုတ်ဝေလိုက်ရပေသတည်း။

သီတဂူစန်းလပမာ ချမ်းမြသာယာရှိကြပါစေ။



PROLOGUE

Venerable Sitagu sayadaw, the Chancellor of Sitagu International Buddhist Academy carries out the tasks to promote the Teaching of the Buddha by taking the following five standards as decisive factors. They are:

1. Preservation
2. Protection
3. Propagation
4. Promotion and
5. Restoration.

Scholars reckoned the Buddhist era from the date on which the Buddha passed away. Accordingly it has now reached over 2500 years. To be exact it now is (2549) years while the Burmese calendar falls in (1368).

When the situation of the Teaching of the Buddha of those days is examined it is found that it had to march facing rise and fall and high and low like flying of a woodpecker bird. The situation of Buddhism was in a good condition during the reign of kings who patronaged it.

But it had to keep a low profile at the time of the kings whose favorable action could not stick on it. From the date of passing away of the Buddha hitherto, the elder monks led by Venerable Mahākassapa, successively held six great Samgha Councils aiming at:

1. Protecting the dhamma from the opponents,
2. Preserving it as it was,
3. Propagating it to places where there is no dhamma at all
and
4. Promoting it from the present position.

While doing so, the following three principles had been followed:

1. *Apaññattaṃ tathāgatena na paññāpetabbam*: the dhamma that was not expounded by the Lord should not be presented as if it was,

2. **Paññattam na samucchinditabbam**; the dhamma that was expounded by the Lord should not be abolished and
3. **Yathāpaññattesu sikkhāpadesu samādāya vattabbam**, to abide by the regulations as promulgated by the Lord.

Therefore, it is the duty of the disciples who are posterity to preserve the Teaching of the Buddha as it was.

According to the admonishment given by Mingon Tipiṭakadhara Sayadaw, "one who knows responsibility has responsibility". Accordingly, Sitagu Sayadaw, as he wished to take responsibility of promoting the Dhamma, has laid down four missionary projects in which education project i.e. the project of Sitagu International Buddhist Academy is included.

To implement the educational project Sitagu Sayadaw collected scholars with the intention of maintaining the Teaching of the Buddha as it was. Then he encouraged them to transliterate Tipiṭaka Pāli books that were written in Myanmar alphabet and also to translate them into English.

Besides, he also prescribed Buddhist literatures for B.A., M.A. and Ph.D courses with the intention of emerging a world standard Buddhist University. While doing so, he gave emphasis to recommend syllabus in English and also medium of instruction to be English which is International language so that it would be in conformity with the name "International Buddhist Academy". To implement the said aim he selected some standard translated Pāli literature books and stipulated it as it was. Also he urged the scholars to translate some Buddhist Pāli literature books that have not been either translated yet or met the meaning that implied by the original Pāli texts.

Sitagu International Buddhist Academy, like other world standard Universities, laid down Tipiṭaka Pāli literatures dividing Faculties and Departments as:

- (a) Faculty of Canonical Buddhist Studies under which the original Tipataka Pali texts, commentaries and sub-commentaries are taught.

- (b) Faculty of General Buddhist Studies under which other related subjects such as, Philosophy, History, Great Chronicle and literature are taught.

Faculty of Canonical Buddhist Studies consists of three Departments:

- (1) Department of Vinaya
- (2) Department of Suttanta and
- (3) Department of Abhidhamma.

All the concerned original Pali texts, commentaries and sub-commentaries are taught in each Department.

In the Faculty of General Buddhist studies five Departments are included:

- (1) Department of Missionary
- (2) Department of Culture and History
- (3) Department of Language Studies
- (4) Department of Philosophy
- (5) Department of Foreign Affairs.

Those students who completed both English and Buddha Dhamma Diploma courses are directly admitted for B.A. (Buddhism) course without entrance examination. The subject on history of the Buddha and Buddhism are also set for the B.A. courses.

For a Buddhist University it is necessary to make students known about the history of the Buddha from the grass level. Therefore the Academic senate decided to fix a textbook related to the life story of the Buddha.

When the standard books related to the history of the Buddha were collected numerous books were found as follows:

- (1) *Tathāgata Udāna Dīpanī* known as *Mūlamahā-Buddhavaṇisa* written by Sirisaddhammābilāṅkāra in 1902 C.E; 1264 M.E.
- (2) *Vaṁsadīpanī* written by Methi Sayadaw in 1916 C.E. 1278 M.E.
- (3) *Jinathapakāsani* written by Kyithelaythat Sayadaw in between 1817-1939 C.E, 1179-1256 M.E.

- (4) **Sāsanālaṅkāra** leaflet written by Dhammathingyan in 1831 C.E., 1193 M.E.
- (5) **Mālālaṅkāra Buddhavaṃsa** written by the second Methi Sayadaw in 1798 C.E., 1160 M.E. and
- (6) **Mahā Buddhavaṃsa** written by Mignon Tipiṭakadhara Sayadaw in 1960 C.E., 1322 M.E.

Mahā Buddhavaṃsa written by Mignon Sayadaw has six volumes in eight books and was recognized by the scholars as outstanding work for it was compiled based on the original Pāli texts and also on Buddhavaṃsa commentary known as Madhuratthavilāsinī written by Ācariya Buddhadatta Thera who lived in Kāvīrapaṭṭana situated in the east of Anurādhapura in Sri Lanka.

But it is not possible to recommend those as text book because they are too big in size. Therefore the Academic Senate made a decision to assign the duty to Dr. Veḷuriyañāṇālaṅkāra (Asst. Registrar and Head of the Department of Vinaya) to search for the suitable book written about the life history of the Buddha. Then Dr. Veḷuriyañāṇa put the decision into action with the valuable help of Ashin Candimā (2nd B.A., SIBA).

In accord with the resolution made by the Academic Senate the book "The Story of Gotama Buddha" written by Prof. Dr. N.A. Jayawaickrama was affirmed to prescribe for the B.A. courses of SIBA with reference to the following facts:

- (a) to be a text book that is accurate as far as the life history of the Buddha is concern,
- (b) to be a standard historical book in which only necessary information is formulated,
- (c) to be a translated book that is recognized by the world wide scholars and,
- (d) to be put it to good use by the majority of students.

This book has nothing to deny or argue about the historical facts because it is a direct translation of the Introduction of Jātaka Commentary. Besides, it is beyond doubt that it is a useful book for those who are interested in literature and also it could be exemplary for the students who wish to imitate the style of translation.

It is just a book that translates the introduction of Jataka commentary, yet is the most earliest, the most ordered and the most accurate book that illustrates the life history of the Buddha written by the commentator, Buddhaghosa Thera.

Besides, this book is lovely for the Buddhists who are attracted to Buddhist literature because it not only mentions about Gotama Buddha but also decorates with the brief story of other Buddhas under who our lord Buddha fulfilled the ten perfections. When the life history of Gotama Buddha is examined the following three periods are found:

- (1) The Distant epoch (Dūre Nidāna)
- (2) The Intermediate epoch (Avidūre Nidāna)
- (3) The Recent epoch (Santike Nidāna)

There, in the Distant epoch contains from the life of Sumeda ascetic to till the Bodhisatta born in Tusitā deva heaven during which he fulfilled the ten perfections. The Intermediate epoch contains from the time of the Buddhisatta's descent from the Tusitā heaven to the attainment of Supreme Enlightenment. The third one, Recent epoch contains from the moment of attaining Buddhahood, up until the acceptance of Jetavana monastery donated by Anāthapiṇḍika.

Above all, as Steven Collins, the writer of preface said this book was published and distributed for use in Universities and Colleges, and by the general readers.

Dr. Veluriyañāṇa

28 / 07 / 2006.

10:15 am

“နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ”
ADORATION TO HIM, BLESSED WORTHY
AND ALL-ENLIGHTENED!

ခုဒ္ဒကနိကာယေ

ဇာတက - အဋ္ဌကထာ

နိဒါနကထာ

THE NIDĀNAKATHĀ OF THE
JĀTAKAṬṬHAKATHĀ

ဂန္ထာရမ္ဘကထာ

- ၁။ ဇာတိကောဋိသဟဿေဟိ၊ ပမာဏရဟိတံ ဟိတံ။
လောကဿ လောကနာထေန၊ ကတံ ယေန မဟေသိနာ။
1. The great Sage, the leader of the world who has
accomplished beyond measure the welfare of
the people during many thousands of crores¹ of births.
- ၂။ တဿ ပါဒေ နမသိတွာ၊ ကတွာ ဓမ္မဿ စဉ္ဇလိ။
သံယဉ္ဇ ပတိမာနေတွာ၊ သဗ္ဗသမ္မာနဘာဇေန။
2. Making obeisance at his feet, paying homage to the
Doctrine and showing reverence to the Brotherhood,
the receptacle of all honour,
- ၃။ နမသနာဒိနော အဿ၊ ပုညဿ ရတနတ္ထယေ။
ပဝတ္ထဿာနဘာဝေန၊ ဆေတွာ သဗ္ဗေ ဥပဒ္ဒဝေ။
3. And surmounting all obstacles by the efficacy of that
meritorious act consisting of paying homage to the
Three Gems,

¹. A crore (Pāḷi koṭi) = 10,000,000.

- ၄။ တံ တံ ကာရဏမာဂဗ္ဗ၊ ဒေသိတာနိ ငုတိမတာ။
အပဏ္ဏကာဒိနိ ပုရာ၊ ဇာတကာနိ မဟေသိနာ။
4. The Birth Stories commencing with Apannaka, which that great and illustrious Sage, being faced with diverse circumstances had narrated of yore,
- ၅။ ယာနိ ယေသု စိရံ သတ္တာ၊ လောကနိတ္တရဏတ္ထိကော။
အနန္တေ ဗောဓိသမ္ဘာရေ၊ ပရိပါစေသိ နာယကော။
5. In which the Teacher, the Leader [of the world], being bent on the salvation of mankind, brought into maturity over long, the vast constituents for Enlightenment,
- ၆။ တာနိ သဗ္ဗာနိ ဧကဗ္ဗံ၊ အာရောပေန္တေဟိ သင်္ဂဟံ။
ဇာတကံ နာမ သင်္ဂဟံ၊ ဓမ္မသင်္ဂဟကေဟိ ယံ။
6. And whatever was rehearsed together under the name of Jātaka by those who made the recension of the Scriptures making a compilation by collecting all of them together,
- ၇။ ဗုဒ္ဓဝံသဿ ဧတဿ၊ ဣစ္ဆန္နေန စိရဋ္ဌိတိ။
ယာစိတော အဘိဂန္ဓိန၊ ယေရေန အတ္ထဒေသိနာ။
7. I, who have been requested by the Elder Atthadassī, who came to me with his desire for the perpetuation of this chronicle of the Buddha,
- ၈။ အသံသဋ္ဌဝိဟာရေ၊ သဒါ သုဒ္ဓဝိဟာရိနာ။
တထေဝ ဗုဒ္ဓမိတ္တေန၊ သန္တမိတ္တေန ဝိညနာ။
8. And who leads a life detached from the world, always in the company of his fellow monks, and likewise by the wise Buddhāmitta of tranquil mind,
- ၉။ မဟိသာသကဝံသမိ၊ သမ္ပူတေန နယညနာ။
ဗုဒ္ဓဒေဝေန ဝ တထာ၊ ဘိက္ခုနာ သုဒ္ဓဗုဒ္ဓိနာ။
9. Adept in methodical exposition and sprung in the lineage of Mahimsāsaka; and further by Buddhadeva the monk of keen intellect,

- ၁၀။ မဟာပုရိသစရိယာနံ, အာနုဘာဝံ အဝိန္နိယံ။
တဿ ဝိဇ္ဇောတယန္တဿ, ဇာတကဿတ္ထဝဏ္ဏနံ။
10. The Commentary to the jātaka which illustrates the
glory of the deeds of Great Beings which is beyond
imagination.
- ၁၁။ မဟာဝိဟာရဝါသီနံ, ဝါစနာမဂ္ဂနိသိတံ။
ဘာသိသံ ဘာသတော တံ မေ, သာဓု ဂဏန္တု သာဓဝေါတိ။
11. Will expound, closely associating myself with the
method of exposition current among the dwellers
of the Great Monastery. May the virtuous retain
it well in mind while I speak!² [2]

နိဒါနကထာ

၁၂။ သာ ပနာယံ ဇာတကဿ အတ္ထဝဏ္ဏနာ ဒုရေနိဒါနံ, အဝိဒုရေနိဒါနံ,
သန္တိကေနိဒါနန္တိ ဣမာနိ တီဏိ နိဒါနာနိ ဒေသေတွာ ဝဏ္ဏိယမာနာ ယေ နံ သုဏန္တိ,
တေဟိ သမုဒါဂမတော ပဋာယ ဝိညာတတ္တာ ယသ္မာ သုဠ ဝိညာတာ နာမ ဟောတိ,
တသ္မာ တံ တာနိ နိဒါနာနိ ဒေသေတွာ ဝဏ္ဏယိဿာမ။ တတ္ထ အာဒိတော တာဝ
တေသံ နိဒါနာနံ ပရိစ္ဆေဒေါ ဝေဒိတဗ္ဗော။ ဒီပင်္ဂရပါဒမူလသ္မိတိ ကတာဘိနိဟာရဿ
မဟာသတ္တဿ ယာဝ ဝေဿန္တရတ္တဘာဝါ စဝိတွာ တုသိတပုရေ နိဗ္ဗတ္တိ, တာဝ ပဝတ္တော
ကထာမဂ္ဂေါ ဒုရေနိဒါနံ နာမ။ တုသိတဘဝနတော ပန စဝိတွာ ယာဝ ဗောဓိမဇ္ဈော
သဗ္ဗညုတပ္ပတ္တိ, တာဝ ပဝတ္တော ကထာမဂ္ဂေါ အဝိဒုရေနိဒါနံ နာမ။ သန္တိကေနိဒါနံ
ပန တေသု တေသု ဌာနေသု ဝိဟာရတော တသ္မိ တသ္မိယေဝ ဌာနေ လစ္ဆတိတိ။

The Three Epochs

12. This commentary on the jātaka, if it be expounded
laying down the Three Periods, the Distant Epoch, the Intermediate
Epoch and the Recent Epoch, will be clearly understood by those
who listen to it, since they will have followed it from the very
beginning; therefore we shall expound it laying down the three
periods.

² These eleven stanzas are all a single sentence; each stanza has been translated
separately: the subject is 'I' (verse 7), the verb is "will expound" (verse 11).
and the object "the Commentary to the Jātaka" (verse 10).

Herein, from the very outset, should the limits of those periods be understood. The continuous narrative from the time of the resolution made by the Great Being at the feet of the Buddha Dīpaṅkara up to his birth in Tusita heaven after passing away from his existence as Vessantara, is called the Distant Epoch. The continuous narrative from the time he passed away from Tusita heaven up to his attainment of Omniscience at the throne of Enlightenment [at the foot of the Bodhi-tree], is called the Intermediate Epoch. And the Recent Epoch is to be seen in the various places he frequented on his sojourns far and wide. Here follows the Distant Epoch.

၁. ဒုရေနိဒါနကထာ

၁၃။ တကြိဒံ ဒုရေနိဒါနံ နာမ- ဣတော ကိရ ကပ္ပသတသဟဿာဓိကာနံ စတုန္တံ အသင်္ချေယျာနံ မတ္တကေ အမရဝတီ နာမ နဂရံ အဟောသိ။ တတ္ထ သုမေဓော နာမ ဗြာဟ္မဏော ပဋိဝသတိ ဥဘတော သုဇာတော မာတိတော စ ပိတိတော စ သံသုဒ္ဓဂဟဏိကော ယာဝ သတ္တမာ ကုလပရိဝဇ္ဇာ အက္ခိတ္တော အနုပကုဋ္ဌော ဇာတိဝါဒေန အဘိရူပေါ ဒဿနီယော ပါသာဒိကော ပရမာယ ဝဏ္ဏပေါက္ခရတာယ သမန္တာဂတော။ သော အညံ ကမ္ပံ အကတွာ ဗြာဟ္မဏသိပ္ပ- မေဝ ဥဂ္ဂဏှိ။ တဿ ဒဟရကာလေယေဝ မာတာပိတရော ကာလမကံသု။ အထဿ ရာသီဝမ္ပကော အမစ္စော အာယပေါတ္တကံ အာဟရိတွာ သုဝဏ္ဏရဇေ- မဏိဗုတ္တာဒိဘရိတေ ဂစ္ဆေဝိဝရိတွာ “ဧတ္တကံ တေ, ကုမာရ, မာတု သန္တကံ, ဧတ္တကံ ပိတု သန္တကံ, ဧတ္တကံ အယျကပယျကာန”န္တိ ယာဝ သတ္တမာ ကုလပရိဝဇ္ဇာ ဓနံ အာစိက္ခိတွာ “တေ ပဋိပဇ္ဇာဟီ”တိ အာဟ။ သုမေဓပဏှိတော ဝိန္တေသိ- “ဣမံ ဓနံ သံဟရိတွာ မယံ ပိတုပိတာမဟာဒယော ပရလောကံ ဂစ္ဆန္တော ဧကံ ကဟာ-ပဏမ္ပိ ဂဟေတွာ န ဂတာ, မယာ ပန ဂဟေတွာ ဂမနကာရဏံ ကာတု ဝဇ္ဇတိ”တိ။ သော ရညော အာရောစေတွာ နဂရေ ဘေရိ စရေပေတွာ မဟာဇနဿ ဒါနံ ဒတွာ တာပသပဗ္ဗဉံ ပဗ္ဗဇိ။ ဣမဿ ပနတ္ထဿ အာဝိတာဝတ္ထံ ဣမသ္မိ ဌာနေ သုမေဓ- ကထာ ကထေတဗ္ဗာ သာ ပနေသာ ကိဉ္စာပိ ဗုဒ္ဓဝသေ နိရုန္တရံ အာဂတာယေဝ, ဂါထာသမ္ပန္နေန ပန အာဂတတ္တာ န သုဠုပါကဋ္ဌာ။ တသ္မာ တံ အန္တရန္တရာ ဂါထာယ သမ္ပန္နဒီပကေဟိ ဝစနေဟိ သဒ္ဓိ ကထေသာမ။

THE DISTANT EPOCH
(Dūre Nidāna)
THE STORY OF SUMEDHA

13. Four *asāṅkheyyas*³ and a hundred thousand a cons ago, there was once a city called Amaravatī. Here lived a Brahmin called Sumedha, of noble birth on both sides, maternal and paternal, of pure descent⁴ for seven generations, unimpeached and not held in reproof in point of birth, handsome, pleasing to behold, amiable, and endowed with an excellent complexion and beauty. Engaging in no other work he acquired brahmanical lore alone. While he was still in his youth his parents died. Then the official I in charge of his wealth brought the 'accounts-book, and opening the rooms filled with gold, silver, jewels, pearls, and other precious things, declared "Prince, so much belonged to your mother, so much to your father, and so much to your grandparents and great-grandparents"; and pointing out the wealth owned up to the seventh generation past asked him to make use of it. The Wise Sumedha reflected: "My parents, grandparents and others who had amassed this wealth did not take with them even a *kaṭṭhapaṇa* ⁵when they left this world; but I should so act as to take it along with me." With the king's permission⁶ he sent out proclamation by beat of drum in the city, and giving away his wealth in charity to the common people he renounced the world for the sake of the ascetic life. In order to make the full significance of this statement explicit the story of Sumedha should be narrated here. Even though it occurs in full in the *Buddhavamsa*⁷, on account of the fact that it

³ Lit. "A period beyond all reckoning. "The duration of a *kappa* (an aeon) may be imagined from the similes in Pāli texts, but an *asāṅkheyya* is so vast a period that it cannot be known by anyone.

⁴ *Gaṇanika* chiefly refers to the purity of the mother who gives birth to a *kulaṇḍa* so described in this phrase; *gaṇaṇi*, lit. Womb.

⁵ A small copper coin.

⁶ Lit. "having told the king about it."

⁷ Bv Chapter 2, foll.

is handed down in metrical form, it is not quite clear. Therefore we shall narrate it with frequent statements explaining the stanzas.

သုမေဓကထာ

၁၄။ ကပ္ပသတသဟသာဓိကာနဉ္စိ စတုန္တံ အသင်္ချေယျာနံ မတ္တကေ ဒသဟိ သဒ္ဓေဟိ အဝိဝိတ္တံ “အမရဝတီ”တိ စ “အမရ”န္တိ စ လဒ္ဓနာမံ နဂရံ အဟောသိ၊ ယံ သန္ဓာယ ဗုဒ္ဓဝံသေ ဝုတ္တံ -

14. Four *asanikheyyas* and a hundred thousand a eons ago there was a city named as Amaravati or Amara, always resounding with the tenfold city-din, concerning which it is said in the Buddhavaṃsa, [3]

“ကပ္ပေ စ သတသဟသေ၊ စတုရော စ အသင်္ခိယေ။

အမရံ နာမ နဂရံ၊ ဒဿနေယျံ မနောရမံ။

ဒသဟိ သဒ္ဓေဟိ အဝိဝိတ္တံ၊ အနုပါနသမာယုတ”န္တိ။

Four *asanikheyyas* and a hundred thousand a eons ago there was a city named Amara, pleasant and delightful, not bereft of the ten sounds, and abounding in food and drink.

၁၅။ တတ္ထ ဒသဟိ သဒ္ဓေဟိ အဝိဝိတ္တန္တိ ဟတ္ထိသဒ္ဓေန၊ အဿသဒ္ဓေန၊ ရထသဒ္ဓေန၊ ဘေရိသဒ္ဓေန၊ မုဒိင်္ဂသဒ္ဓေန၊ ဝိဏာသဒ္ဓေန၊ သမ္ပသဒ္ဓေန၊ တာဠသဒ္ဓေန၊ သင်္ခံသဒ္ဓေန “အသ္မာထ၊ ပိဝထ၊ ခါဒထာ”တိ ဒသမေန သဒ္ဓေနာတိ ဣမေဟိ ဒသဟိ သဒ္ဓေဟိ အဝိဝိတ္တံ အဟောသိ။ တေသံ ပန သဒ္ဓါနံ ဧကဒေသမေဝ ဂဟေတွာ -

15. Here “not bereft of the ten sounds” means that it was not free of these ten sounds: the sound of elephants, of horses of chariots, of drums, of kettle-drums, of lutes, of song, of conch-shells, of instrumental music, and that of “eat, drink and be merry” as the tenth. Describing one aspect only of these sounds the stanza,

“ဟတ္ထိသဒ္ဓံ အဿသဒ္ဓံ၊ ဘေရိသင်္ခရဏာနိ စ။

ခါဒထ ပိဝထ စေဝ၊ အနုပါနေန ယောသိတ”န္တိ။

The trumpeting of elephants, the neighing of horses, the sounds of drums and conches, the din of chariots and

the cries of "eat and drink" with the invitation to partake of food and drink is found in the Buddhavaṃsa; and next it proceeds :

ဗုဒ္ဓဝံသေ ဣသံ ဂါထံ ဝတ္ထာ -

"နဂရံ သဗ္ဗဂံသမ္ပန္တံ, သဗ္ဗကမ္မမုပါဂတံ။
သတ္တရတနသမ္ပန္တံ, နာနာဇနသမာကုလံ။
သမိဒ္ဓံ ဒေဝနဂရံ, အာဝါသံ ပုညကမ္မိနံ။

The city [was] replete with all the required constituents, full of all pleasures, possessing the seven precious things, thronged with diverse peoples, the abode of virtuous men and as prosperous as the city of the devas⁸.

၁၆။ နဂရေ အမရဝတိယာ, သုမေဓေ နာမ ဗြာဟ္မဏော။
အနေကကောဋိသန္တိစယော, ပဟူတဓနဓညဝါ။

16. There was in the city of Amaravatī a Brahmin named Sumedha, the owner of a fortune worth many crores, possessing much wealth and grain.

အဇ္ဈာယကော မန္တဓရော, တိဏ္ဍံ ဝေဒါနံ ပါရဂူ။
လက္ခဏေ ဣတိဟသေ စ, သဓမ္မေ ပါရမိ ဂတော"တိ - ဝုတ္တံ။
He was learned in the Vedas⁹, knowing the mantras¹⁰
by heart, having attained perfection in the three Vedas
and reached mastery in prognostication, in traditional
lore, and in the discharge of his duties.

၁၇။ အထေကဒိဝသံ သော သုမေဓပဏ္ဍိတော ဥပရိပါသာဒဝရတလေ
ရဟောဂတော ဟုတ္တာ ပလ္လင်္ကံ အာဘုဇိတ္တာ နိသိန္ဒော စိန္တေသိ - "ပုနပ္ပဝေ, ပဏ္ဍိတ,
ပဋိသန္တိဂ္ဂဟဏံ နာမ ဒုက္ခံ, တထာ နိဗ္ဗတ္တနိဗ္ဗတ္တဋ္ဌာနေ သရိရဘေဒနံ, အဟဉ္ဇ

⁸. This word is normally translated as "deities" though often devas are loosely referred to as gods. The word is derived from the root *dyu* to shine (cp. Pāli verb *jotati*).

⁹. The sacred texts of the Brahmins, originally three in number (Rg, Yajur and Sāma) with a fourth (Atharva) added subsequently.

¹⁰. Hymns of the Vedas, primarily of the Rg Veda.

ဇာတိဓမ္မော ဇရာဓမ္မော ဗျာဓိဓမ္မော မရဏဓမ္မော၊ ဝေဘူတေန မယာ အဇာတိ အဇရံ
အဗျာဓိ အဒုက္ခံ သုခံ သီတလံ အမတမဟာနိဗ္ဗာနံ ပရိယေသိတုံ ဝဇ္ဇတိ၊ အဝဿ
ဘဝတော မုစ္ဆိတွာ နိဗ္ဗာနဂါမိနာ ဧကေန မဂ္ဂေန ဘဝိတဗ္ဗ”န္တိ။ တေန ဂုတ္တံ -

The Path Leading to Nibbāna

17. Then one day, the Wise Sumedha was remaining in solitude in the splendid upper storey of his mansion, and began to reflect seated cross-legged: “O wise man, painful indeed is conception in a new existence, so is the dissolution of the body in whatever place one is born. And I am subject to birth, decay, disease and death. Being such as I am, it behoves me to seek for the great immortal state of Nibbāna, which is tranquil and free from birth, decay, disease and both pain and pleasure. Surely there must be a unique path that leads to Nibbāna, affording release from becoming.” Accordingly it is said:

“ရဟောဂတော နိသီဒိတွာ၊ ဝေ စိန္တေသဟံ တဒါ။

ဒုက္ခော ပုနတ္တဝေါ နာမ၊ သရိရဿ ဝ ဘေဒနံ။

Seated in seclusion, I then thought thus:

Painful is rebirth and the dissolution of the body.

ဇာတိဓမ္မော ဇရာဓမ္မော၊ ဗျာဓိဓမ္မော သဟံ တဒါ။

အဇရံ အမတံ ခေမံ၊ ပရိယေသိဿာမိ နိဗ္ဗတိ။

I am subject to birth, decay and disease. Then do I
seek that calm refuge free from decay and death.

ယံနူနိမံ ပူတိကာယံ၊ နာနာကုဏပူရိတံ။

ဆဇ္ဇယိတွာန ဂစ္ဆေယျံ၊ အနပေက္ခော အနတ္ထိကော။

Let me discard this putrid body filled with all things
that are foul and depart hence with no yearning and
desire for it. [4]

အတ္ထိ ဟေဟိတိ သော မဂ္ဂေါ၊ န သော သက္ကာ န ဟေတုယေ။
ပရိယေသိဿာမိ တံ မဂ္ဂံ၊ ဘဝတော ပရိမုတ္တိယာ”တိ။

There is and there will be such a path, for it cannot but be. I will seek that path to win perfect release from becoming."

၁၈။ တတော ဥတ္တရိပိ ဝေ စိန္တေသိ - ယထာ ဟိ လောကေ ဒုက္ခဿ ပဋိပက္ခဘူတံ သုခံ နာမ အတ္ထိ၊ ဝေ ဘဝေ သတိ တပ္ပဋိပက္ခေန ဝိဘဝေနာပိ ဘဝိတဗ္ဗံ။ ယထာ စ ဥဏှေ သတိ တဿ ဝူပသမဘူတံ သီတဗ္ဗိ အတ္ထိ၊ ဝေ ရာဂါဒိနံ အဂ္ဂိနံ ဝူပသမေန နိဗ္ဗာနေနာပိ ဘဝိတဗ္ဗံ။ ယထာ စ ပါပဿ လာမကဿ ဓမ္မဿ ပဋိပက္ခဘူတော ကလျာဏော အနဝဇ္ဇဓမ္မောပိ အတ္ထိယေဝ၊ ဝေမေဝ ပါပိကာယ ဇာတိယာ သတိ သဗ္ဗဇာတိက္ခေပနတော အဇာတိသင်္ခါတေန နိဗ္ဗာနေနာပိ ဘဝိတဗ္ဗ-မေဝါတိ။ တေန ဝုတ္တံ -

18. He further thought "Just as there is, in this world, pleasure which is diametrically opposed to pain, so where there is becoming there must be its opposite, non-becoming; and just as when there is heat there is also cold, so there must be Nibbāna that extinguishes the fires of lust and the like; and just as there is the noble and blameless condition which is diametrically opposed to the evil and ignoble state, so where there is the evil of birth, there must be Nibbāna, designated as birth-free, as it brings birth to destruction." For it is said:

ယထာပိ ဒုက္ခေ ဝိဇ္ဇန္တေ၊ သုခံ နာမပိ ဝိဇ္ဇတိ။
ဝေ ဘဝေ ဝိဇ္ဇမာနေ၊ ဝိဘဝေါပိ ဣန္ဒြိတဗ္ဗကော။

Just as where there is pain there is pleasure, so
where there is becoming non-becoming is to be desired.

ယထာပိ ဥဏှေ ဝိဇ္ဇန္တေ၊ အပရံ ဝိဇ္ဇတိ သီတလံ။
ဝေ တိဝိဓဂ္ဂိ ဝိဇ္ဇန္တေ၊ နိဗ္ဗာနံ ဣန္ဒြိတဗ္ဗကံ။

Just as where there is heat there is cold, so where
there is the three-fold fire¹¹ Nibbāna is to be expected.

ယထာပိ ပါပေ ဝိဇ္ဇန္တေ၊ ကလျာဏမပိ ဝိဇ္ဇတိ။
ဝေမေဝ ဇာတိ ဝိဇ္ဇန္တေ၊ အဇာတိဝိန္ဒိတဗ္ဗကံ "န္တိ။

¹¹. The fires of lust, ill will, and delusion.

Just as where there is evil there is also good, so where there is birth non-birth is also implied.

၁၉။ အပရုတ္တိစိန္တေသိ-ယံထာ နာမ ဂူထရာသိမ္ပိနိမုဂ္ဂေန ပုရိသေန ဣတော ပဉ္စဝဏ္ဏပဒုမသဉ္စန္ဒံ မဟာတဠာကံ ဒိသ္မာ “ကတရေန န ခေါမဂ္ဂေန ဧတ္ထ ဂန္တဗ္ဗ”န္တိ တံ တဠာကံ ဂဝေသိတုံ ယုတ္တံ။ ယံ တဿ အဂဝေသနံ, န သော တဠာကဿ ဒေါသော။ ဝေမေဝ ကိလေသမလဇောဝနေ အမတမဟာနိဗ္ဗာနတဠာကေ ဝိဇ္ဇန္တေ တဿ အဂဝေသနံ န အမတနိဗ္ဗာနမဟာတဠာကဿ ဒေါသော။ ယထာ စ စောရေဟိ သမ္ပရိဝါရိတော ပုရိသော ပလာယနမဂ္ဂေ ဝိဇ္ဇမာနေပိ သစေ န ပလာယတိ, န သော မဂ္ဂဿ ဒေါသော, ပုရိသသေဝံ ဒေါသော။ ဝေမေဝ ကိလေသေဟိ ပရိဝါရေတွာ ဂဟိတဿ ပုရိသဿ ဝိဇ္ဇမာနေယေဝ နိဗ္ဗာနဂါမိမ္ပိ သိဝေ မဂ္ဂေ မဂ္ဂဿ အဂဝေသနံ နာမ န မဂ္ဂဿ ဒေါသော, ပုဂ္ဂလသေဝံ ဒေါသော။ ယထာ စ ဗျာဓိပိဋိတော ပုရိသော ဝိဇ္ဇမာနေ ဗျာဓိတိကိစ္ဆကေ ဝေဇ္ဇေ သစေ တံ ဝေဇ္ဇံ ဂဝေသိတွာ ဗျာဓိံ န တိကိစ္ဆာပေတိ, န သော ဝေဇ္ဇဿ ဒေါသော, ပုရိသသေဝံ ဒေါသော။ ဝေမေဝ ယော ကိလေသဗျာဓိပိဋိတော ပုရိသော ကိလေသဂူပသမမဂ္ဂကောဝိဒံ ဝိဇ္ဇမာနမေဝ အာစရိယံ န ဂဝေသတိ, တသေဝံ ဒေါသော, န ကိလေသဝိနာသကဿ အာစရိယဿာတိ။ တေန ဂုတ္တံ -

19. He further reflected “Just as a man who has sunk in a heap of filth, having seen from afar a large lake covered with the five kinds of lotuses, should seek that lake thinking ‘what is the path that would lead me there?’—and if he does not seek it, it is not the fault of the lake—so, when there is the great lake of the deathless Nibbāna which washes away the stains of defilement, its not being sought is not the fault of the great lake of the immortal state of Nibbāna. And if a man who is surrounded by robbers does not escape when there is present a means of escape, the fault is not in the means but in the man himself. In the same way, where there is the blessed road leading to Nibbāna for the man who is encompassed and overwhelmed by defilements, its not being sought after is not the fault of the road, but that of the man himself. And if a man who is afflicted with a disease does not seek the aid of a physician who is at hand and capable of treating his ailment, and does not get his disease cured, it is not the fault

of the physician. Likewise, if he who is oppressed with the disease of defilements does not seek the Teacher who is at hand and who is proficient in the path leading to the allaying of defilements, the fault lies with him and not with the Teacher who makes an end of defilements." Therefore it is said:

၂၀။ ယထာ ဂူထဂတော ပုရိသော, တဠာကံ ဒိဿန ပုရိတံ။
န ဂဝေသတိ တံ တဠာကံ, န ဒေါသော တဠာကဿ သော။

20. Just as when a man who has fallen into filth, having seen a lake full to the brim, does not seek it, it is not the fault of the lake;

၂၁။ ဧဝံ ကိလေသမလဇောဝေ, ဝိဇ္ဇန္တေ အမတန္တဋ္ဌေ။
န ဂဝေသတိ တံ တဠာကံ, န ဒေါသော အမတန္တဋ္ဌေ။

21. So when there is present the lake of immortality that washes away the stain of defilements, if one seeks it not, it is not the fault of the lake of immortality.[5]

၂၂။ ယထာ အင်္ဂါဟိ ပရိရုဒ္ဓေါ, ဝိဇ္ဇန္တေ ဂမနမ္ပယေ။
န ပလာယတိ သော ပုရိသော, န ဒေါသော အဉ္စသဿ သော။

22. Just as when a man who is set upon by enemies does not flee, although there is a way of escape, it is not the fault of the road;

၂၃။ ဧဝံ ကိလေသပရိရုဒ္ဓေါ, ဝိဇ္ဇမာနေ သိဝေ ပယေ။
န ဂဝေသတိ တံ မဂ္ဂံ, န ဒေါသော သိဝမဉ္ဇသေ။

23. So, when there is the blessed path, if one beset with defilements does not seek it, it is not the fault of the good path.

၂၄။ ယထာပိ ဗျာဓိတော ပုရိသော, ဝိဇ္ဇမာနေ တိကိစ္ဆကေ။
န တိကိစ္စာပေတိ တံ ဗျာဓိ, န ဒေါသော သော တိကိစ္ဆကေ။

24. Just as when a man who suffers from an ailment does not get himself treated for that disease when there is a physician at hand, it is not the fault of the physician;

၂၅။ ဧဝံ ကိလေသဗျာဓိဟိ, ဒုက္ခိတော ပရိပိဋိတော။

န ဂဝေသတိ တံ အာစရိယံ, န ဒေါသော သော ဝိနာယကေ"တိ။

25. So, if a man who is oppressed and tormented by the diseases of defilements does not seek that Teacher, it is not the fault of that spiritual guide.

၂၆။ အပရမ္ဘိ စိန္တေသိ - ယထာ မဏ္ဍနဇာတိကော ပုရိသော ကဏ္ဍေ အာသတ္တံ ကုဏပံ ဆဇ္ဇေတွာ သုခီ ဂစ္ဆတိ, ဧဝံ မယာပိ ဣမံ ပူတိကာယံ ဆဇ္ဇေတွာ အနပေက္ခေန နိဗ္ဗာနနဂရံ ပဝိသိတဗ္ဗံ။ ယထာ စ နရနာရိယော ဥက္ကာရဘူမိယံ ဥစ္စာရပဿာဝံ ကတွာ န တံ ဥစ္စဇ္ဇေန ဝါ အာဒါယ ဒသန္တေန ဝါ ဝေဠေတွာ ဂစ္ဆန္တိ, ဇီဂုစ္ဆမာနာ ပန အနပေက္ခာဝံ ဆဇ္ဇေတွာ ဂစ္ဆန္တိ, ဧဝံ မယာပိ ဣမံ ပူတိကာယံ အနပေက္ခေန ဆဇ္ဇေတွာ အမတံ နိဗ္ဗာနနဂရံ ပဝိသိတုံ ဝဇ္ဇတိ။ ယထာ စ နာဝိကာ နာမ ဇဇ္ဇရံ နာဝံ အနပေက္ခာ ဆဇ္ဇေတွာ ဂစ္ဆန္တိ, ဧဝံ အဟမ္ဘိ ဣမံ နဝဟိ ဝဏမုခေဟိ ပဋ္ဌရန္တံ ကာယံ ဆဇ္ဇေတွာ အနပေက္ခေန နိဗ္ဗာနပုရံ ပဝိသိဿာမိ။ ယထာ စ ပုရိသော နာနာရတနာနိ အာဒါယ စောရေဟိ သဒ္ဓိံ မဂ္ဂံ ဂစ္ဆန္တော အတ္တနော ရတနနာသဘယေန တေ ဆဇ္ဇေတွာ ခေမံ မဂ္ဂံ ဂဏှာတိ, ဧဝံ အယမ္ဘိ ကရုဇ္ဇကာယော ရတနဝိလောပကစောရသဒိသော။ သစာဟံ ဣတ္ထ တဏှံ ကရိဿာမိ, အရိယမဂ္ဂကုသလဓမ္မရတနံ မေ နဿိဿတိ။ တသ္မာ မယာ ဣမံ စောရသဒိသံ ကာယံ ဆဇ္ဇေတွာ နိဗ္ဗာနနဂရံ ပဝိသိတုံ ဝဇ္ဇတိတိ။ တေန ဂုတ္တံ -

26. He further reflected "Just as a man who is accustomed to be gaily clad goes in comfort throwing away a carcass suspended on his neck, even so should I, with no attachment for it, discard this putrid body and enter the city of Nibbāna. And as men and women discharging their excrement on the depositing ground do not take it with them in their laps or wrapped in the folds of their garments, but depart discarding it with loathing, with no desire for it whatever, even so should I discard this putrid body with no attachment for it and enter the city of Nibbāna. And as sailors go away abandoning without any attachment for it a ship that is falling apart, even so will I discard without any attachment for it this body which oozes with matter from its nine festering apertures and enter the city of Nibbāna. And just as a man who carries with him many precious things going along the same road with some

robbers, takes a safe road avoiding them for fear of losing his jewels, in like manner this foul body is comparable to a jewel-plundering robber; and if I form any craving for it, the precious gem of the Good Teaching leading to the noble path will be lost to me ; therefore it behoves me to abandon this body which is like unto a robber and enter the city of Nibbāna." Therefore it is said:

၂၇။ ယထာပိ ကုဏပံ ပုရိသော, ကဏ္ဍေ ဗဒ္ဓံ ဇိဂုစ္ဆိယ။
မောစယိတွာန ဂစ္ဆေယျ, သုခိ သေရီ သယံဝသိ။

27. Just as a man goes in comfort and freedom
with full control over himself having with revulsion
freed himself from a carcass tied to his neck;

တထေဝိမံ ပူတိကာယံ, နာနာကုဏပသဉ္ဇယံ။
ဆဉ္ဇယိတွာန ဂစ္ဆေယျ, အနပေက္ခာ အနတ္ထိကာ။
So will I forsake this foul body, a heap of
putrefaction, and go away with no attachment
and yearning for it.

၂၈။ ယထာ ဥစ္စာရဋ္ဌာနမှိ, ကရိသံ နရနာရိယော။
ဆဉ္ဇယိတွာန ဂစ္ဆန္တိ, အနပေက္ခာ အနတ္ထိကာ။

28. Just as men and women discharge their faces
in the depositing ground and go with no attachment
and yearning for it;

ဝေမေဝါဟံ ဣမံ ကာယံ, နာနာကုဏပပူရိတံ။
ဆဉ္ဇယိတွာန ဂစ္ဆိသံ, ဝဇ္ဇံ ကတွာ ယထာ ကုဋိ။
So will I go forsaking this body which is full of all
things foul, as one leaves the privy having discharged
waste-matter.

၂၉။ ယထာပိ ဇေဋ္ဌရံ နာဝံ, ပလုဂ္ဂံ ဥဒဂါဟိနိ။
သာမိ ဆဉ္ဇေတွာ ဂစ္ဆန္တိ, အနပေက္ခာ အနတ္ထိကာ။

29. Just as the owners forsake a crumbling craft,
broken and water-logged, and go with no attachment
and yearning for it; [6]

ဝေမေဝါဟံ က္ကမံ ကာယံ, နဝိန္ဒိဒ္ဓံ ဝုဿဝံ။
ဆဇ္ဈယိတွာန ဂစ္ဆိသံ, ဇိဏ္ဏနာဝံ သာမိကာ။

So will I forsake this body with its nine apertures
and constant outflow of matter, as the owners have
forsaken the frail craft.

၃၀။ ယထာပိ ပုရိသော စောရေဟိ, ဂစ္ဆန္တော ဘဏ္ဍမာဒိယ။
ဘဏ္ဍစ္ဆေဒဘယံ ဒိသ္မာ, ဆဇ္ဈယိတွာန ဂစ္ဆတိ။

30. Just as a man who carries goods with him, parts
company with robbers if he is traveling with them,
for fear of losing his goods;

ဝေမေဝ အယံ ကာယော, မဟာစောရသမော ဝိယ။
ပဟာယိမံ ဂမိဿာမိ, ကုသလစ္ဆေဒနာဘယာ"တိ။

So will I go, forsaking this body, which is like
a mighty robber, for fear of harm coming upon my virtue.

၃၁။ ဧဝံ သုမေဓပဏ္ဍိတော နာနာဝိဇာဟိ ဥပမာဟိ က္ကမံ နေက္ခမ္မ။-
ပသံဟိတံ အတ္ထံ စိန္တေတွာ သကနိဝေသနေ အပရိမိတံ ဘောဂက္ခန္ဓံ ဟေဋ္ဌာ ဝုတ္တ-
နယေန ကပဏာဒ္ဓိကာဒိနံ ဝိဿဇ္ဇေတွာ မဟာဒါနံ ဒတွာ ဝတ္ထုကာမေ စ
ကိလေသကာမေ စ ပဟာယ အမရနဂရတော နိက္ခမိတွာ ဧကကောဝ ဟိမဝန္တေ
ဓမ္မိကံ နာမ ပဗ္ဗတံ နိဿာယ အဿမံ ကတွာ တတ္ထ ပဏ္ဍိသာလဉ္စ စကံမဉ္စ
မာပေတွာ ပဉ္စဟိ နိဝရဏဒေါသေဟိ ဝိဝဇ္ဇိတံ "ဧဝံ သမာဟိတေ စိတ္တေ"တိ
အာဒိနာ နယေန ဝုတ္တေဟိ အဋ္ဌဟိ ကာရဏဂုဏေဟိ သမုပေတံ အဘိညာသမိတံ
ဗလံ အာဟရိတုံ တသ္မိ အဿမပဒေ နဝဒေါသသမန္တာဂတံ သာဋကံ ပဇေဟိတွာ
ဒွါဒသဂုဏသမန္တာဂတံ ဝါကစီရံ နိဝါသေတွာ ကုသိပဗ္ဗဋ္ဌံ ပဗ္ဗဇိ။ ဧဝံ ပဗ္ဗဇိတော
အဋ္ဌဒေါသသမာကိဏ္ဍိ တံ ပဏ္ဍိသာလံ ပဟာယ ဒသဂုဏသမန္တာဂတံ ချက္ခမူလံ
ဥပဂန္တိ သဗ္ဗံ ဓဉာဉ်ကတိ ပဟာယ ပဝတ္ထုဗလဘောဇနော ဟုတွာ နိသဇ္ဇဋ္ဌာန-
စကံမနဝသေနေဝ ပဓာနံ ပဒဟန္တော သတ္တာဟတ္တန္တရေယေဝ အဋ္ဌန္တံ သမာပတ္တိနံ
ပဉ္စန္ဒရ အဘိညာနံ လာဘီ အဟောသိ။ ဧဝံ တံ ယထာပတ္တိတံ အဘိညာဗလံ ပါပုဏိ။
တေန ဝုတ္တံ -

Renunciation as an Ascetic

31. The Wise Sumedha, having thus, with diverse similes, reflected on this subject which is associated with renunciation gave away [as aforesaid] his unlimited accumulated wealth to beggars and wandering mendicants in charity at his residence; giving up material and sensual pleasures he left the city of Amara for the Himalayas where he built for himself a hermitage in the vicinity of the peak called Dhammaka and made a hut and a cloister which were free from the five defects. And in order to evolve the power called higher knowledge, which is accompanied by eight justifiable qualities, often described with such statements as "when the mind has attained such composure," in that hermitage he renounced the world as an ascetic, discarding his mantle with its nine disadvantages and donning a bark-garment possessing the twelve advantages. Having thus become a religious mendicant he gave up his hut which had its eight disadvantages and resorted to the foot of a tree with its ten advantages, and sustained himself on fruits that came his way, rejecting all preparations made of grain. Being engaged in the practice of severe austerities in his bodily postures of sitting, standing and pacing up and down, within a week he gained mastery of the eight attainments and the five forms of higher knowledge. He thus attained the powers of higher knowledge in accordance with his resolution. Therefore it is said:

၃၂။ "ဝေါဟံ စိန္တယိတွာနံ, နေကကောဋိသတံ ဓနံ။

နာထာနာထာနံ ဒတွာနံ, ဟိမဝန္တမုပါဂမိ။

32. Having thus reflected, I gave my wealth worth many hundreds of crores to the rich and the poor alike and repaired to the Himalays.

၃၃။ "ဟိမဝန္တသာဝိဒူရေ ဓမ္မိကော နာမ ပဗ္ဗတော။

အဿမော သုကတော မယံ, ပဏ္ဏသာလာ သုမာပိတာ။

33. Not far from the Snowy Mountain is the peak called Dhammaka. There I build with care and diligence my hermitage and hut.

- ၃၄။ “စင်္ကမံ တတ္ထ မာပေသီ၊ ပဉ္စဒေါသဝိဝဇ္ဇိတံ။
အဋ္ဌဂုဏသမုပေတံ၊ အဘိညာဗလမာဟရီ။
34. There I built a cloister, devoid of the five defects
and possessed of the eight attendant advantages;
and I evolved the powers of insight.
- ၃၅။ “သာဓုကံ ပဇဟိ တတ္ထ၊ နဝဒေါသမုပါဂတံ။
ဝါကစီရံ နိဝါသေသီ၊ ဒွါဒသဂုဏမုပါဂတံ။
35. Then I discarded my raiment, with its ninefold faults
and wore a bark-made robe with its twelve attendant virtues.
- ၃၆။ “အဋ္ဌဒေါသသမာကိဏ္ဍံ၊ ပဇဟိ ပဏ္ဏသာလကံ။
ဥပါဂမိ ရုက္ခမူလံ၊ ဂုဏေ ဒသဟုပါဂတံ။
36. I forsook my hut beset as it was with eight
shortcomings and drew near the foot of a tree
possessed of its ten advantages.
- ၃၇။ ဝါပိတံ ရောပိတံ ဧညံ၊ ပဇဟိ နိရဝသေသတော။
အနေကဂုဏသမ္ပန္နံ၊ ပဝတ္ထဖလမာဒိယိ။
37. Without exception I rejected all grain both sown and
grown, and gathered for food the fallen fruits with their
many wholesome ways. [7]
- ၃၈။ တတ္ထပ္ပဓာနံ ပဒဟိ၊ နိသဋ္ဌဌာနစကံမေ။
အတ္တန္တရိယံ သတ္တာဟေ၊ အဘိညာဗလပါပုဏိန္ဒိ။
38. There I strove with exertion in sitting, standing, and
pacing, and within a week attained the strength of higher
wisdom.

၃၉။ တတ္ထ “အဿမော သုကတော မယံ၊ ပဏ္ဏသာလာ သုမာပိတာ”တိ
က္ခမာယ ပါဠိယာ သုမေဓပဏ္ဍိတေန အဿမပဏ္ဏသာလာစကံမာ သဟတ္တာ
မာပိတာ ဝိယ ဂုတ္တာ။ အယံ ပနေတ္ထ အတ္ထော-မဟာသတ္တံ “ဟိမဝန္တအဇ္ဈောဂါဟေတွာ
အဇ္ဈ ဓမ္မိကံ ပဗ္ဗတံ ပဝိသိဿာမီ”တိ နိက္ခန္တံ ဒိသ္မာ သက္ကော ဒေဝါနမိန္ဒော ဝိဿကမ္ပ-
ဒေဝပုတ္တံ အာမန္တေသိ - “တာတ၊ အယံ သုမေဓပဏ္ဍိတော ပဗ္ဗဇိဿာမီတိ နိက္ခန္တော၊

တေသာ ဝသနဌာန် မာပေဟိ”တိ။ သော တဿ ဝစနံ သမ္ပဋိစ္စိတွာ ရမဏီယံ
အဿမံ၊ သုဂုတ္တံ ပဏ္ဏသာလံ၊ မနောရမံ စကမဉ္စ မာပေသိ။ ဘဂဝါ ပန တဒါ
အတ္တနော ပုညာနဘာဝေန နိပ္ပန္တံ တံ အဿမပဒံ သန္ဓာယ သာရိပုတ္တ၊ တသ္မိ
ဓမ္မိကပဗ္ဗတေ -

The Power of Insight

39. In this text it is stated that the hermitage, hut and cloister were built by the Wise Sumedha himself. But here follows its meaning; Sakka the lord of the devas who beheld the Great Being as he set out with the intention of penetrating into the Himalayan region and reaching the peak Dhammaka on the same day, addressed the devaputta¹² Vissakamma; “Go, dear friend; the Wise Sumedha over yonder has set out thinking of renunciation. Build for him a dwelling place.” He agreed to carry out his request and created a delightful hermitage, a well sheltered hut and a beautiful cloister. And the Blessed One has said with reference to that hermitage which appeared as a result of the potency of his merit, “O Sariputta, on that peak Dhammika.

“အဿမော သုကတော မယှံ၊ ပဏ္ဏသာလာ သုမာပိတာ။

စကမံ တတ္ထ မာပေသိ၊ ပဉ္စဒေါသဝိဝဋ္ဌိတ” နိ-အာဟ။

I built with care and diligence my hermitage and hut;
there I built a cloister devoid of the five defects.

တတ္ထ သုကတော မယှံ နိ သုကတော မယာ။ ပဏ္ဏသာလာ
သုမာပိတာတိ ပဏ္ဏစ္ဆဒနသာလာပိ မေ သုမာပိတာ အဟောသိ။

Herein “*I built with care*” means “built carefully by me”; “*the well erected hut*” means that even the house with its thatch of leaves was erected carefully.

၄၀။ ပဉ္စဒေါသဝိဝဋ္ဌိတနိ ပဉ္စိမေ စကမဒေါသာ နာမ- ထဒ္ဒဝိသမတာ၊
အန္ဓောရဂ္ဂတာ၊ ဂဟနစ္ဆန္ဒတာ၊ အတိသမ္ပာဓတာ၊ အတိဝိသာလတာတိ။

¹². *Devaputta* also means “deity”. When the character of a deity is definitely masculine the terms *deva* and *devaputta* are used in preference to *devatā*, which is grammatically in the feminine gender.

ထဒ္ဒဝိသမဘူမိတာဂသ္မိဉ္စိ စကမေ စကမန္တဿ ပါဒါ ရုဇန္တိ၊ ဖောဋ္ဌာ ဥဋ္ဌဟန္တိ၊ စိတ္တံ ဧကဂ္ဂံ န လဘတိ၊ ကမ္မဋ္ဌာနံ ဝိပဇ္ဇတိ။ မုဒုသမတလေ ပန ဖာသုဝိဟာရံ အာဂမ္မ ကမ္မဋ္ဌာနံ သမ္ပဇ္ဇတိ။ တသ္မာ ထဒ္ဒဝိသမဘူမိတာဂတာ ဧကော ဒေါသောတိ ဝေဒိတဗ္ဗော။ စကမဿ အန္တော ဝါ မဇ္ဈေ ဝါ ကောဋိယံ ဝါ ရုက္ခေ သတိ ပမာဒမာဂမ္မ စကမန္တဿ နလာဋ္ဌံ ဝါ သီသံ ဝါ ပဋိဟညတိတိ အန္တောရုက္ခတာ ဒုတိယော ဒေါသော။ တိဏလတာဒိဂဟနစ္ဆန္တေ စကမေ စကမန္တော အန္တကာရဝေလာယံ ဥရဂါဒိကေ ပါဏေ အက္ကမိတ္တာ ဝါ မာရေတိ၊ တေဟိ ဝါ ဒေဋ္ဌာ ဒုက္ခံ အာပဇ္ဇတိတိ ဂဟနစ္ဆန္တတာ တတိယော ဒေါသော။ အတိသမ္မာဓေ စကမေ ဝိတ္ထာရတော ရတနိကေ ဝါ အမုရတနိကေ ဝါ စကမန္တဿ ပရိစ္ဆေဒေ ပက္ခလိတ္တာ နခါဝိ အင်္ဂုလိပောပိ ဘိဇ္ဇန္တိတိ အတိသမ္မာဓော စတုတ္ထော ဒေါသော။ အတိဝိသာလေ စကမေ စကမန္တဿ စိတ္တံ ဝိဇာဝတိ၊ ဧကဂ္ဂတံ န လဘတိတိ အတိဝိသာလတာ ပဉ္စမော ဒေါသော။ ပုထုလတော ပန ဒိယမုရတနံ ဦးသူ ပသေသု ရတနမတ္တအနုစကမံ ဒိဃတော သဋ္ဌိဟတ္ထံ မုဒုတလံ သမဝိပ္ပကိတ္တဝါလုကံ စကမံ ဝဉ္စတိ စေတိယဂိရိမှိ ဒီပပ္ပသာဒကမဟိန္ဒုတ္တေရဿ စကမနံ ဝိယ၊ တာဒိသံ တံ အဟောသိ။ တေနာဟ “စကမံ တတ္ထ မာပေသိ၊ ပဉ္စဒေါသဝိဝဇ္ဇိတ”န္တိ။

40. “*Devoid of the five defects*” signifies the five defects enumerated as; hardness and unevenness, trees growing inside it, being covered with weeds, being too confined and being too extensive. One who walks on a cloister built on hard and uneven ground hurts one’s feet, and blister appear on them. the mind gains no tranquility, and the topic of meditation becomes obscure; but by walking comfortably on soft and even ground the exercises in meditation bring results. Therefore hardness and unevenness of the ground should be considered as one of the drawbacks. If there is a tree standing within the cloister, whether in the centre or towards the end, one would strike one’s forehead or head on it as one paces up and down without paying attention to it. This is the second disadvantage, the presence of a tree within it. One who walks on a cloister overgrown with grass and creepers treads on creatures such as serpents in the dark, and either kills them or suffers much pain by being bitten by them. This is the third disadvantage, its being overgrown with weeds. One who paces in

a too confined cloister, a cubit¹³ or half a cubit in length stumbles on its boundary and injures the toenails or the toes. This is the fourth disadvantage, its being too confined. One who paces in a too extensive cloister allows the mind to wander and is unable to concentrate. This is the fifth disadvantage, its being too extensive. A cloister one and a half cubits in width, with a side-walk of a bare cubit on either side, and sixty cubits in length, with a soft surface evenly strewn with sand is most suitable. The cloister of the Elder Dipappasadaka Mahinda¹⁴ of Cetiya-giri was one like that. Therefore it is said "I built a cloister there, devoid of five defects."

၄၁။ အဋ္ဌဂုဏသမုပေတန္တိ၊ အဋ္ဌဟိ သမဏသုခေဟိ ဥပေတံ။ အဋ္ဌိမာနိ သမဏသုခါနိ နာမ- ဓနညေပရိဂ္ဂဟာဘာဝေါ၊ အနဝဇ္ဇပိက္ခပါတပရိယေသနဘာဝေါ၊ နိဗ္ဗုတပိက္ခပါတဘုဉ္ဇနဘာဝေါ၊ ရဋ္ဌံ ပိဋေတွာ ဓနသာရံ ဝါ သီသကဟာပဏာဒီနိ ဝါ ဂဏှန္တေသု ရာဇကုလေသု ရဋ္ဌပိဋနကိလေသာဘာဝေါ၊ ဥပကရဏေသု နိစ္ဆန္တရာဂဘာဝေါ၊ စောရဝိလောပေ နိစ္ဆယဘာဝေါ၊ ရာဇရာဇမဟာမတ္တေဟိ အသံသဋ္ဌဘာဝေါ၊ စတူသု ဒိသာသု အပ္ပဋိဟတဘာဝေါတိ။ ဣဒံ ဂုတ္တံ ဟောတိ- ယထာ တသ္မိ အဿမေ ဝသန္တေန သက္ကာ ဟောန္တိ ဣမာနိ အဋ္ဌ သမဏသုခါနိ ဝိနိတုံ၊ ဧဝံ အဋ္ဌဂုဏသမုပေတံ တံ အဿမံ မာပေသိန္တိ။

41. The statement "endowed with the eight good qualities" means that it was possessed of the eight advantages accruing to a monk. The following are the eight advantages: the absence of possessions such as wealth and grain; the necessity for going in quest of alms which is blameless; eating food thus begged with perfect composure; security from the tyranny of ruling clans over their territories when they collect as tithes their share in stable

¹³. *Ratana*, a linear measures (see PED s.v. *ratana*). In the Singhalese tradition current even today 2 *vidatthi* (spans) = 1 *ratana* and is the length from elbow to the tip of the middle finger. Cp. also Vedic *aratni* (see s.v. in MW); in Vedic times an *aratni* was reckoned from the elbow to the tip of the little finger. The table is: 12 *anguli* = 2 *vidatthi* = 1 *ratana*; 7 *ratana* = 1 *yajjhi* and 12 *yajjhi* = 1 *usabha*.

¹⁴. Lit. "He who has infused serene joys in the Island". This is a reference to the Elder Mahinda, Emperor Asoka's son, who established Buddhism in Sri Lanka.

property and money consisting of lead and copper coins; absence of any attachment or liking to objects of everyday use; absence of the fear of being robbed by thieves; absence of intercourse with kings and ministers of state ; and the absence of obstruction from the four quarters. [8] And so it is said " I built there a hermitage endowed with the eight good qualities, because by living in that hermitage it is possible to benefit from these eight advantages accruing to a monk."

၄၂။ အဘိညာဗလမာဟရိန္တိ ပစ္စာ တသ္မိ အဿမေ ဝသန္တော ကသိဏ-
ပရိကမ္မံ ကတွာ အဘိညာနံ သမာပတ္တိနန္တ ဥပ္ပါဒနတ္ထာယ အနိစ္စတော ဒုက္ခတော
ဝိပဿနံ အာရတိတွာ ထာမပ္ပတ္တံ ဝိပဿနာဗလံ အာဟရိ။ ယထာ တသ္မိ ဝသန္တော
တံ ဗလံ အာဟရိတုံ သက္ကောမိ၊ ဧဝံ တံ အဿမံ တဿ အဘိညတ္ထာယ ဝိပဿနာ-
ဗလဿ အနုစ္စဝိကံ ကတွာ မာပေသိန္တိ အတ္ထော။

42. The statement "I evolved the powers of higher wisdom" means " Later, while living in that hermitage, having performed the preliminary exercises for the *kasīṇa*¹⁵ meditation and gaining introspective knowledge by reflecting on impermanence and sorrow for the evolution of the powers of higher knowledge and of the attainments, I gained the consolidated powers of introspection". The significance is: " Since I am able to gain that power, living there, I have built that hermitage making it suitable for the gaining of higher knowledge and the powers of intuitive wisdom".

၄၃။ သာဋကံ ပဇော တတ္ထ၊ နဝဒေါသမုပါဂတန္တိတ္ထောယံ အနုပ္ပိကထာ-
တဒါ ကိရ ကုဋိလေဏစကံမာဒိပဋိမဏ္ဍိတံ ပုပ္ဖုပဂဖလူပဂရုက္ခသဉ္စန္တံ ရမဏီယံ
မဓုရသလိလာသယံ အပဂတဝါဠမိဂဘိသနကသကုဏံ ပဝိဝေကက္ခမံ အဿမံ
မာပေတွာ အလင်္ကတစကံမဿ ဥဘောသု အန္တေသု အာလမ္ပနဗလကံ သံဝိဓာယ
နိသီဒနတ္ထာယ စကံမဝေမဇ္ဈေ သမတလံ မုဂ္ဂဝဏ္ဏသိလံ မာပေတွာ အန္တောပဏ္ဏ-

¹⁵. *Kasīṇa*, the aids to *kammaṭṭhāna* or topics of meditation enumerated as *paṭhavī* (earth) *āpo* (water) etc. (See *Visuddhimagga*.) 'The word is etymologically connected with *kasīṇa* (Sk. *krtsna*) meaning "entirety" or "whole". Phrases such as *paṭhavī-kasāpa* are sometimes translated as "earth-artifice", etc., but there is no apparent justification for such a translation.

သာလာယံ ငြောမဏ္ဍလဝါကစီရတိဒဏ္ဍကုဏ္ဍိကာဒိကေ တာပသပရိက္ခာရေ၊ မဏ္ဍပေ ပါနိယဃဋ္ဌပါနိယသင်္ခပါနိယသရာဝါနိ၊ အဂ္ဂိသာလာယံ အင်္ဂါရကပလ္လဒါရူအာဒိနိတိ ဝေယံ ယံ ပဗ္ဗဇိတာနံ ဥပကာရာယ သံဝတ္တတိ၊ တံ တံ သဗ္ဗမာပေတွာ ပဏ္ဏသာလာယ ဘိတ္တိယံ “ယေ ကေစိ ပဗ္ဗဇိတုကာမာ ဣမေ ပရိက္ခာရေ ဂဟေတွာ ပဗ္ဗဇန္တူ”တိ အက္ခရာနိ ဆိန္တိတွာ ဒေဝလောကမေဝ ဂတေ ဝိဿကမ္မဒေဝပုတ္တေ သုမေဓပဏ္ဍိတော ဟိမဝန္တပဗ္ဗတပါဒေ ဂိရိကန္တရာဇုသာရေန အတ္တနော နိဝါသာနုရူပံ ဖာသုကဋ္ဌာနံ ဩလောကေန္တော နဒိနိဝတ္တနေ ဝိဿကမ္မနိဗ္ဗိတံ သက္ကဒတ္တိယံ ရမဏီယံ အဿမံ ဒိသ္မာ စကံမနကောဋိ ဂန္တု ပဒဝလဉ္စ အပဿန္တော “ဓုဝံ ပဗ္ဗဇိတာ ဓုရဂါမေ ဘိက္ခံ ပရိယေသိတွာ ကိလန္တရူပါ အာဂန္တု ပဏ္ဏသာလံ ပဝိသိတွာ နိသိန္တာ ဘဝိဿန္တိ”တိ စိန္တေတွာ ထောက် အာဂမေတွာ “အတိဝိယ စိရာယန္တိ၊ ဇာနိဿာမီ”တိ ပဏ္ဏသာလာ ကုဋိဒါရံ ဝိဝရိတွာ အန္တော ပဝိသိတွာ ဣတော စိတော စ ဩလောကေန္တော မဟာဘိတ္တိယံ အက္ခရာနိ ဝါစေတွာ “မယံ ကပ္ပိယပရိက္ခာရာ ဧတေ၊ ဣမေ ဂဟေတွာ ပဗ္ဗဇိဿာမီ”တိ အတ္တနော နိဝတ္ထပါရုတံ သာဋကယုဂံ ပဇဟိ။ တေနာဟ “သာဋကံ ပဇဟိ တတ္ထာ”တိ။ ဧဝံ ပဝိဋ္ဌော အဟံ၊ သာရိပုတ္တ၊ တသံ ပဏ္ဏသာလာယံ သာဋကံ ပဇဟိ။

43. Here follows the story giving the context of the statement “I discarded my garment with its nine faults”. It is said that the devaputta Vissakamma returned to the deva world having created a hermitage equipped with hut, rock cell, cloister, and so forth, hidden behind many flower and fruit-bearing trees, containing a delightful reservoir of refreshing water, protected from wild beasts and dangerous birds and suited for a life of seclusion, having provided a reclining board at either end of the beautiful cloister and placed a green stone-slab with an even surface at the centre of the cloister for sitting on, and provided inside the hut, all the requisites of a hermit such as a skullcap for the matted locks, a bark garment, a trident, a crooked staff; and water pitchers, shells and cups for drinking water in the outhouse; coal pans, firewood, and other articles in the kitchen; having created everything that is of use to a hermit and inscribed on a wall of the hermitage the words: “Those who wish to renounce the world may do so using these requisites”; [then] the Wise Sumedha, while he was looking

for a comfortable place for his lodging following the course of the mountain cascades on the foothills of the Himalayas, saw at the river's bend this delightful hermitage, Sakka's gift, the creation of Vissakamma, and walked up to the end of the cloister where he failed to see footprints. Thinking that the recluses living in it were most likely to be seated inside the hut being tired after their return from begging their food in the alms village, he waited a short while, and wishing to find out the cause of their delay, opened the door of the cell of the hermitage and entered within. While he was looking around the place he read the inscription on the main wall, and decided that those requisites were suitable for his use and that he should take them and renounce the world. He then discarded both his inner and outer garments. Accordingly it is said "There I discarded my garment"; "O Sariputta, having thus gone inside I discarded my garment with its nine disadvantages, in that hermitage.

၄၄။ နဝဒေါသမုပါဂတန္တိ သာဓုကံ ပဟေန္တော နဝ ဒေါသေ ဒိသ္မာ ပဟိန္တိ ဒီပေတိ။ တာပသပဗ္ဗဇ္ဇံ ပဗ္ဗဇိတာနဉ္စိ သာဓုကသ္မိ နဝ ဒေါသာ ဥပဋ္ဌဟန္တိ။ တေသု တဿ မဟဂ္ဂဘာဝေါ ဧကော ဒေါသော, ပရပဋိဗဒ္ဓတာယ ဥပ္ပဇ္ဇနဘာဝေါ ဧကော, ပရိဘောဂေန လဟုံ ကိလိဿနဘာဝေါ ဧကော။ ကိလိဋ္ဌော ဟိ ဓောဝိတဗ္ဗော စ ရဇိတဗ္ဗော စ ဟောတိ။ ပရိဘောဂေန ဇီရဏဘာဝေါ ဧကော။ ဇိဏ္ဏဿ ဟိ တုန္တံ ဝါ အဂ္ဂဋ္ဌဒါနံ ဝါ ကာတဗ္ဗံ ဟောတိ ပုန ပရိယေသနာယ ဒုရဘိသမ္ဘဝဘာဝေါ ဧကော, တာပသပဗ္ဗဇ္ဇာယ အသာရုပ္ပဘာဝေါ ဧကော, ပစ္စတ္ထိကာနံ သာဓာရဏဘာဝေါ ဧကော။ ယထာ ဟိ နံ ပစ္စတ္ထိကာ န ဂဏှန္တိ, ဧဝံ ဂေါပေတဗ္ဗော ဟောတိ။ ပရိဘူဉ္စန္တဿ ဝိဘူသနဋ္ဌာနဘာဝေါ ဧကော, ဂဟေတွာ ဝိစရန္တဿ ခန္ဓဘာရမဟိစ္ဆဘာဝေါ ဧကောတိ။

44. Navadosamupāgataṃ means "I discarded my garment seeing its nine disadvantages". These are the nine disadvantages arising from garments to recluses who renounce the world as ascetics: their being very costly is one disadvantage, having to depend on others to obtain them is another. and their becoming soiled quickly by use is another. When a garment becomes soiled

it has to be washed and dyed. Its wearing away by use is another disadvantage. When it has worn out and become threadbare it has to be strengthened by padding it up. The difficulty in obtaining it even by going in search of one is a further disadvantage. Its incompatibility with the ascetic life is another. Another disadvantage is that it can be held in common even with thieves, for it has to be looked after so that they will not steal it. A further disadvantage is that it forms an adornment to the wearer. And the other is that it becomes a burden on one's shoulders and arouses great attachment to it.

၄၅။ ဝါကစီရံ နိဝါသေသိန္တိ တဒါဟံ, သာရိပုတ္တ, ဣမေ နဝ ဒေါသေ ဒိသ္မာ သာဓူကံ ပဟာယ ဝါကစီရံ နိဝါသေသိ, မုဉ္ဇတိဏံ ဟိရံ ဟိရံ ကတ္တာ ဂန္ဓေတွာ ကတဝါကစီရံ နိဝါသနပါရုပနတ္ထာယ အာဒိယိန္တိ အတ္ထော။

45. The meaning of the statement "*I donned the bark garment*" is "O Sariputta, then I saw these nine advantages and discarded my garment and donned the bark garment. [9] I took for my inner and outer garments the bark raiment made of shreds of muñja¹⁶ grass woven together".

၄၆။ ဒွါဒသဂုဏမုပါဂတန္တိ ဒွါဒသဟိ အာနိသံသေဟိ သမန္နာဂတံ။ ဝါကစီရသ္မိတ္တိ ဒွါဒသ အာနိသံသာ - အပ္ပုပ္ဖံ သုန္ဒရံ ကပ္ပိယန္တိ အယံ တာဝ ဧကော အာနိသံသော, သဟတ္တာ ကာတုသက္ကာတိ အယံ ဒုတိယော, ပရိဘောဂေန သဏီကံ ကိလိဿတိ, ဧဝေယမာနေပိ ပပဉ္ဇော နတ္ထိတိ အယံ တတိယော, ပရိဘောဂေန ဇိဏ္ဍေပိ သိဗ္ဗိတဗ္ဗာဘာဝေါ စတုတ္ထော, ပုန ပရိယေသန္တဿ သုခေန ကရဏဘာဝေါ ပဉ္စမော, တာပသပဗ္ဗဇာယ သာရုပ္ပဘာဝေါ ဆဋ္ဌော, ပစ္စတ္တိကာနံ နိရူပဘောဂဘာဝေါ သတ္တမော, ပရိဘုဉ္ဇန္တဿ ဝိဘူသနဌာနာဘာဝေါ အဋ္ဌမော, ဓာရဏေ သလ္လဟုကဘာဝေါ နဝမော, စိဝရပစ္စယေ အပ္ပိစ္ဆဘာဝေါ ဒသမော, ဝါကုပ္ပတ္တိယာ ဓမ္မိကအနဝဇ္ဇဘာဝေါ ဧကောဒသမော, ဝါကစီရေ နဋ္ဌေပိ အနပေက္ခဘာဝေါ ဒွါဒသမောတိ။

46. "*Possessing the twelve virtues*" means that it was endowed with the twelve advantages. There are twelve advantages arising from a bark garment: first, it is of little value, pleasant and

¹⁶. A kind of grass (reed) sacred to the Brahmins and used at sacrifices.

permissible for use; second, it can be woven by oneself; third, it does not become soiled easily by use and it not take long to wash, fourth, it can be mended when it is worn out by use; fifth, it can be made easily when the need for a new one arises; sixth, it is suitable for the ascetic life; seventh, it is of no use to thieves; eighth, it forms no adornments to the wearer; ninth, it is very light wear; tenth, it brings about contentment as regards robes; eleventh, the material for the garment can be obtained by righteous and lawful means; twelfth, even if the bark garment is lost it causes no regret.

၄၇။ အဋ္ဌဒေါသသမာဏိဏှံ၊ ပဗေဟိ ပဏ္ဏသာလကန္တိ။ ကထံ ပဗေဟိ? သော ကိရဝရသာဓကယုဂံ ဩမုဉ္ဇိတွာ စီဝရဝံသေ လဂ္ဂိတံ အနောဓပုပ္ဖဒါမသဒိသံ ရတ္တံ ဝါကစီရံ ဂဟေတွာ နိဝါသေတွာ၊ တဿူပရိ အပရံ သုဝဏ္ဏဝဏ္ဏံ ဝါကစီရံ ပရိဒဟိတွာ၊ ပုန္နာဂပုပ္ဖသန္တရသဒိသံ သဇရံ အဇိနစမ္ပံ ကေသံ ကတွာ ခေါမဏ္ဍလံ ပဋိမုဉ္ဇိတွာ စူဠာယ သဒ္ဓိ နိစ္စလဘာဝကရဏတ္ထံ သာရသုဇိ ပဝေသေတွာ မုတ္တဇာလသဒိသာယ သိက္ခာယ ပဝါဠဝဏ္ဏံ ကုဏ္ဍိကံ ဩဒဟိတွာ တိသု ဌာနေသု ဝက်ကင်္ဂာ အာဒါယ ကေသာ ကာဇကောဋိယာ ကုဏ္ဍိကံ၊ ကေသာ အကုသ-ပန္နိတိဒဏ္ဍကာဒိနိ ဩလဂ္ဂေတွာ ခါရိဘာရံ အံသေ ကတွာ၊ ဒက္ခိဏေန ဟတ္ထေန ကတ္တရဒဏ္ဍံ ဂဟေတွာ ပဏ္ဏသာလတော နိက္ခမိတွာ သဋ္ဌိဟတ္ထေ မဟာစက်မေ အပရာပရံ စက်မန္တော အတ္တနော ဝေသံ ဩလောကေတွာ - “မယံ မနောရထော မတ္တကံ ပတ္တော၊ သောဘတိ ဝတ မေ ပဗ္ဗဇာ၊ ဗုဒ္ဓပစ္စေကဗုဒ္ဓါဒိဟိ သဗ္ဗေဟိ စီရပုရိသေဟိ ဝဏ္ဏိတာ ထောမိတာ အယံ ပဗ္ဗဇာ နာမ၊ ပဟိနံ မေ ဂိဟိဗန္ဓနံ၊ နိက္ခန္တောသ္မိ နေက္ခမ္ပံ၊ လဒ္ဓါ မေ ဥတ္တမပဗ္ဗဇာ၊ ကရိဿာမိ သမဏဓမ္မံ၊ လဘိဿာမိ မဂ္ဂဗလသုခ”န္တိ ဥဿာဟဇာတော ခါရိကင်္ဂာ ဩတာရေတွာ စက်မဝေမဇ္ဈေ မုဂ္ဂဝဏ္ဏသိလာပဇ္ဇေ သုဝဏ္ဏပဋိမာ ဝိယ နိသိန္ဒော ဒိဝသဘာဂံ ဝိတိနာမေတွာ သာယနသမယံ ပဏ္ဏသာလံ ပဝိသိတွာ၊ ဗိဒလမဉ္ဇကပသေ ကဋ္ဌတ္တရိကာယ နိပန္နော သရီရံ ဥတု ဂါဟာပေတွာ၊ ဗလဝပစ္စုသေ ပဗုဇ္ဈိတွာ အတ္တနော အာဂမနံ အာဝဇ္ဇေသိ “အဟံ ဃရာဝါသေ အာဒိနဝံ ဒိသော အမိတဘောဂံ အနန္တယသံ ပဟာယ အရညံ ပဝိသိတွာ နေက္ခမ္ပဂဝေသကော ဟုတွာ ပဗ္ဗဇိတော၊ ဣတော ဒါနိ ပဋာယ ပမာဒစာရံ စရိတု န ဝဇ္ဇတိ။

47. How did I give it up when it is said, “*I forsook my hut beset with eight shortcomings?*” Taking off my pair of costly

garments I took the red bark garment resembling a garland of *anoja*¹⁷ flowers from the bamboo robe hanger where it lay hanging and put it on, wearing above it another bark garment of golden colour, and placed on one shoulder a deerskin with hooves, which resembled a spread of *punnaga*¹⁸ flowers. I untied the skullcap for the matted locks and placed a pin made of hard wood in the topknot in order to make it firm. I next untied the coral coloured water pot from the suspension cord which resembled a string of pearls. And taking the *pingo* pole which was bent at three places, I suspended at one end the water pot, and at the other the hook and basket and the trident. Placing on my shoulder the shoulder yoke, I took the ascetics' staff in the right hand and left the hut. Pacing up and down the extensive cloister of sixty cubits I looked at my new guise and was encouraged with such considerations as "My ambition is fulfilled! My renunciation is perfect! The ascetic life has indeed been praised and extolled by all the great heroes such as the Buddhas! I have destroyed the fetter of household life! I have gone forth in renunciation! I have received the highest ordination! I will fulfill the duties of a monk and attain the bliss of the fruits of the Path!" I laid aside the burden on my shoulders and spent the rest of the day seated motionless like a golden statue on the green stone slab placed in the centre of the cloister. At eventide I entered the hut and relaxed my limbs lying down on the spread of rushes on the bedstead made of split bamboos; and rising at early dawn I reflected on my arrival there: "I have seen the evils of household life and entered the forest forsaking unlimited wealth and unending glory. I have become a religious mendicant in my quest for renunciation. From now on it behoves me not to be remiss in my duties.

၄၈။ ပဝိဝေက၌ ပဟာယ ဝိစရန္တံ မိစ္ဆာဝိတက္ကမက္ခိကာ ခါဒန္တိ, ဣဒါနိ မယာ
ဝိဝေကမနုဋ္ဌဟေတုံ ဝဇ္ဇတိ။ အဟ၌ ယရာဝါသံ ပလိလောဓတော ဒိသ္မာ နိက္ခန္တော,

¹⁷. A shrub with red flowers used for making wreaths.

¹⁸. A tree noted for its sweet smelling flowers. Singhalese *domba*.

အယဉ္ဇမနာပါ ပဏ္ဏသာလာ၊ ဗေလုဝပက္ကဝဏ္ဏပရိဘဏ္ဍကတာ ဘူမိ၊ ရတေဝဏ္ဏာ သေတဘိတ္တိယော၊ ကပေတပါဒဝဏ္ဏံ ပဏ္ဏစ္ဆဒနံ ဝိစိတ္တတ္ထရဏဝဏ္ဏော ဗိဒလ-
မဉ္ဇကော၊ နိဝါသမာသုကံ ဝသနဌာနံ၊ န ဧတ္တော အတိရေကတရာ ဝိယ မေ
ဂေဟသမ္ပဒါ ပညာယတီ”တိ ပဏ္ဏသာလာယ ဒေါသေ ဝိစိနန္တော အဋ္ဌ ဒေါသေ ပဿိ။

48. Perverse reflections, like flies, devour him who wanders about forsaking solitude. Now I deem it fit to foster my seclusion. As for me, I have gone forth seeing that the household life is beset with obstacles; and this is a pleasant hermitage, its plastered floor is of the colour of the ripe *bilva*¹⁹ fruit, its white walls are radiant as silver, the thatch of leaves is of the colour of a dove's foot, the bamboo bedstead is of the colour of a beautiful carpet, the dwelling place has all the comforts of a house, and it appears to me that there are no comforts which a household can offer besides these.” Reflecting in this manner on the disadvantages of the hermitage he saw eight.

၄၉။ ပဏ္ဏသာလာပရိဘောဂသို့၌ အဋ္ဌ အာဒိနဝါ - မဟာသမာရမ္ဘေန ဒဗ္ဗသမ္ဘာရေ သမောဓာနေတွာ ကရဏပရိယေသနဘာဝေါ ငှေကော အာဒိနဝေါ၊ တိဏပဏ္ဏမတ္တိကာသု ပတိတာသု တာသံ ပုနပျုနံ ဌပေတဗ္ဗတာယ နိဗန္ဓဇေဂ္ဂနဘာဝေါ ဒုတိယော၊ သေနာသနံ နာမ မဟလ္လကဿ ပါပုဏာတိ၊ အဝေလာယ ဝုဋ္ဌာဝိယမာနဿ စိတ္တေကဂ္ဂတာ န ဟောတိတိ ဥဋ္ဌာပနိယဘာဝေါ တတိယော၊ သီတုဏှပဋိဃာတေန ကာယဿ သုခုမာလကရဏဘာဝေါ စတုတ္ထော၊ ဂေဟံ ပဝိဋ္ဌေန ယံကိဉ္စိ ပါပံ သက္ကာ ကာတုန္တိ ဂရဟာပဋိစ္ဆာဒနဘာဝေါ ပဉ္စမော၊ “မယျ”န္တိ ပရိဂ္ဂဟကရဏဘာဝေါ ဆဋ္ဌော၊ ဂေဟဿ အတ္ထိဘာဝေါ နာမ သဒုတိယကဝါသောတိ သတ္တမော၊ ဦးကာမဂုံလဃရဂေါဋ် ကာဒိနံ သာဓာရဏတာယ ဗဟုသာဓာရဏဘာဝေါ အဋ္ဌမော။ ဣတိ ဣမေ အဋ္ဌ အာဒိနဝေ ဒိသော မဟာသတ္တော ပဏ္ဏသာလံ ပဇေတိ။ တေနာဟ “အဋ္ဌဒေါသသမာကိဏ္ဏံ၊ ပဇေတိ ပဏ္ဏသာလက”န္တိ။

49. The following are the eight disadvantages arising from the use of a hermitage: the first is the necessity for exerting oneself in doing various work connected with putting together the numerous articles which belong to it; [10] the second is the need for constant

¹⁹. The Aegle fruit. Sinhalese *beli*.

vigilance in replacing again and again the straw, leaves and plaster when they are dislodged from where they are; preference in the occupation of dwellings should be given according to seniority, and when one is awakened at unusual hours one is not able to attain tranquility of mind—being thus subject to being awakened at any time is the third disadvantage; the sensitiveness [of the body] caused by being sheltered from the cold and heat is the fourth; the fifth is that it conceals all censurable acts, for a person who remains within closed doors can commit any evil deed; looking upon it as personal property is the sixth; the very fact of the presence of a house necessitates its being shared by other inmates—this is the seventh; the eighth is that it forms a common possession, as it is equally well shared by lice, bugs house lizards, and other creatures. Seeing these eight disadvantages the Great Being gave up the hermitage. Therefore it is said: “I abandoned the hermitage which was beset with eight disadvantages.”

၅၀။ ဥပါဂဏိ ရုက္ခမူလံ၊ ဂုဏေ ဒသဟုပါဂတန္တိ ဆန္တံ ပဋိက္ခိပိတွာ ဒသဟိ ဂုဏေဟိ ဥပေတံ ရုက္ခမူလံ ဥပါဂတောသ္မိတိ ဝဒတိ။ တုတြိမေ ဒသ ဂုဏာ- အပ္ပသမာရမ္ဘတာ ဇေကာ ဂုဏော၊ ဥပါဂမနမတ္ထကမေဝ ဟိ တတ္ထ ဟောတိ; အပဋိဇေဂ္ဂနတာ ဒုတိယော၊ တညိ သမ္ပဌမ္ပိ အသမ္ပဌမ္ပိ ပရိဘောဂဖာသုကံ ဟောတိယေဝ။ အနုဋ္ဌာပရိယဘာဝေါ တတိယော၊ ဂရဟံ နပ္ပဋိစ္ဆာဒေတိ; တတ္ထ ဟိ ပါပံ ကရောန္တော လဇ္ဇတိတိ ဂရဟာယ အပ္ပဋိစ္ဆန္တဘာဝေါ စတုတ္ထော; အန္တောကာသဝါသော ဝိယ ကာယံ န သန္တမ္ပေတိတိ ကာယဿ အသန္တမ္ပနဘာဝေါ ပဉ္စမော; ပရိဂ္ဂဟကရဏာဘာဝေါ ဆဋ္ဌော; ဂေဟာလယပဋိက္ခေပေါ သတ္တမော; ဗဟုသာဓာရဏဂေဟေ ဝိယ “ပဋိဇေဂ္ဂိဿာမိ နံ၊ နိက္ခမထာ”တိ နိဟရဏကာ- ဘာဝေါ အဋ္ဌမော; ဝသန္တဿ သပ္ပိတိကဘာဝေါ နဝမော; ရုက္ခမူလသေနာ- သနဿ ဂတဂတဋ္ဌာနေ သုလဘာဘာယ အနပေက္ခဘာဝေါ ဒသမောတိ ဣမေ ဒသ ဂုဏေ ဒိသ္မာ ရုက္ခမူလံ ဥပါဂတောသ္မိတိ ဝဒတိ။

50. The meaning of “*I repaired to the foot of a tree possessed of its ten advantages*” is explained as “Having discarded the concealment within, I went to the foot of a tree which was endowed with its ten advantages”. Thereof, the following are the ten advantages: first, it necessitates little activity; second, it requires

little tending, for one has only to walk up to it; third, it requires no attention as it can be conveniently used, whether swept or not; fourth, it provides no cover for a censurable act, for it conceals no misdeed and one shrinks from committing an evil deed there; fifth, it causes physical hardiness, for there is nothing like the open-air life that brings about physical hardiness; sixth, it is not held as a possession; seventh, it dispels the attachment for a house; eighth, unlike in a house shared by many, there is no necessity to be requested to leave with words to the effect, "I am about to tidy it up, please leave" ; ninth, it brings joy to the person who leads this life; and tenth, as the shelter of the foot of a tree is found in abundance wherever one goes, there is no cause for anxiety. It is said that "I resorted to the foot of a tree seeing these ten virtues."

၅၁။ ဣမာနိ ဇေတ္တကာနိ ကာရဏာနိ သလ္လက္ခေတွာ မဟာသတ္တော ပုဒ်ဒိဝေသေ ဘိက္ခုယ ဂါမ် ပါရိသိ။ အထဿ သမ္ပတ္တဂါမေ မနုဿာ မဟန္တေန ဥဿာဟေန ဘိက္ခု အဒံသု။ သော ဘတ္တကိစ္စံ နိဌာပေတွာ အဿမံ အာဂမ္မ နိသီဒိတွာ စိန္တေသိ "နာဟံ အာဟာရံ န လဘာမိတိ ပဗ္ဗဇိတော၊ သိနိဇ္ဈါဟာရော နာမေသ မာနမဒုရိသမဒေ ဝဇေတိ၊ အာဟာရမူလကဿ စ ဒုက္ခဿ အန္တော နတ္ထိ။ ယံနူနာဟံ ဝါပိတရောပိတဇညနိဗ္ဗတ္တံ အာဟာရံ ပဇေတိတွာ ပဝတ္တမလ-ဘောဇနော ဘဝေယျ"န္တိ။ သော တတော ဌာယ တထာ ကတွာ ဃဇေန္တော ဝါယမန္တော သတ္တာဟမ္ဘန္တရေယေဝ အဋ္ဌ သမာပတ္တိယော ပဉ္စ အဘိညာယော စ နိဗ္ဗတ္တေသိ။ တေန ဝုတ္တံ -

51. Pondering over all these matters, the Great Being set out for alms on the following day. Thereupon, the people of the village he visited gave him alms with much enthusiasm. Having finished his meal he returned to the hermitage, and seated himself, reflecting, "It is not with the idea of obtaining food that I have become a mendicant friar, but this soft food increases my intoxicating pride and sexual virility. There is no limit to the misery arising from food. Let me give up all food derived from grain, both sown and grown, and subsist on the fruits that come my way." Thenceforth he acted in that manner and striving hard, full of

endeavour, he evolved within a week the eight attainments and the fivefold intuitive knowledge. For it is said:²⁰

၅၂။ “ဝါဝိတံ ရောပိတံ ဧညံ, ပဇော နိရဝသေသတော။

အနောကဂုဏသမ္ပန္တံ, ပဝတ္ထုဖလမာဒိယိ။

52. Without exception, I rejected all grain, both sown and grown, and gathered for food fallen fruits with their many wholesome ways.

“တတ္ထပ္ပဓာနံ ပဒဟိ, နိသဇ္ဇဌာနစကမေ။

အတ္တန္တရမ္ပိ သတ္တာဟေ, အဘိညာဗလပါပုဏိ”န္တိ။

Then I strove with exertion in sitting, standing, and pacing, and within a week attained the strength of higher wisdom.

၅၃။ ဧဝံ အဘိညာဗလံ ပတ္တာ သုမေတောပသေ သမာပတ္တိသုခေန
ဝိတိနာမေန္တေ ဒီပကံရော နာမ သတ္တာ လောကေ ဥဒပါဒိ။ တဿ ပဋိသန္ဓိ-
ဇာတိသမ္ပေါဓိဓမ္မေဝတ္ထပ္ပဝတ္ထနေသု သကလာပိ ဒသသဟဿိ လောကဓာတု
သံကမ္ပိ သမ္ပကမ္ပိ သမ္ပဝေဓိ, မဟာဝိရဝံ ဝိရဝံ, ဒွတ္တိသ ပုဗ္ဗနိမိတ္တာနိ ပါတုရဟေသုံ။
သုမေတောပသော သမာပတ္တိသုခေန ဝိတိနာမေန္တေ နေဝ တံ သဒ္ဓမသောသိ,
န တာနိ နိမိတ္တာနိ အဒ္ဓသ။ တေန ဝုတ္တံ -

The Buddha Dīpaṅkara

53. While the ascetic Sumedha was thus passing his days in the bliss of the attainments, having reached the strength of intuitive knowledge, the Teacher called Dīpaṅkara appeared in this world. At the time of his conception, his birth, his Enlightenment, his setting a-roll the wheel of the Dhamma, the entire ten thousand world systems [II] quaked and trembled, shuddered and created a mighty din. The thirty-two portents manifested themselves. The ascetic Sumedha, who was passing his days in the bliss of the attainments, neither heard that sound nor beheld those portents. For it is said:

²⁰. Above, p. 16, vv. 37, 38.

“ငဝံ မေ သိဒ္ဓိပ္ပတ္တဿ၊ ဝသီဘူတဿ သာသနော။
ဒီပင်္ကရော နာမ ဇိနော၊ ဥပ္ပဇ္ဇိ လောကနာယကော။

While I had thus attained the peak of my attainments
and gained mastery in the ascetic order, the Conqueror
named Dīpaṅkara, the Leader of the world appeared.

“ဥပ္ပဇ္ဇန္တေ စ ဇာယန္တေ၊ ဗုဇ္ဈန္တေ ဓမ္မဒေသနော။
စတုရော နိမိတ္တေ နာဒ္ဒသံ၊ ဈာနရတိသမပ္ပိတော”တိ။

Being devoted to the bliss of the ecstatic [*jhāna*]-
meditation,²¹ I did not see the four omens, at his
conception, his birth, his Enlightenment and his
preaching of the doctrine.

၅၄။ တသ္မိံ ကာလေ ဒီပင်္ကရဒဿဗလော စတူဟိ ခိဏာသဝသတ-
သဟဿေဟိ ပရိဝုတော အနုပုဗ္ဗေန စာရိကံ စရမာနော ရမ္မံ နာမ နဂရံ ပတွာ
သုဒဿနမဟာဝိဟာရေ ပဋိဝသတိ။ ရမ္မနဂရဝါသီနော “ဒီပင်္ကရော ကိရ
သမဏီဿရော ပရမာတိသမ္ဗောဓိ ပတွာ ပဝတ္တဝရဓမ္မစက္ကော အနုပုဗ္ဗေန စာရိကံ
စရမာနော ရမ္မနဂရံ ပတွာ သုဒဿနမဟာဝိဟာရေ ပဋိဝသတိ”တိ သုတွာ
သပ္ပိနဝနိတာဒိနိ စေဝ ဘေသဋ္ဌာနိ ဝတ္တစ္ဆဒနာနိ စ ဂါဟာပေတွာ ဂန္ဓမာလာ-
ဒိဟတ္တာ ယေန ဗုဒ္ဓေါ၊ ယေန ဓမ္မော၊ ယေန သံဃော၊ တဒ္ဓိန္ဒာ တပေါဏာ တပ္ပတ္တာရာ
ဟုတွာ သတ္တာရံ ဥပသင်္ကမိတွာ ဝန္တိတွာ ဂန္ဓမာလာဒိဟိ ပူဇေတွာ ဧကမန္တံ နိသိန္ဒာ
ဓမ္မဒေသနံ သုတွာ သွာတနာယ နိမန္တေတွာ ဥဋ္ဌာယာသနာ ပက္ကမိသု။

54. At this time, the Buddha Dīpaṅkara of ten powers while
on his wanderings in due succession, accompanied by four hundred
thousand arahants,²² reached the city of Rammaka and took up
his residence in the great monastery Sudassana. The citizens of
Ramma heard that Dīpaṅkara, the foremost among monks who

²¹. A *jhāna* is a state of ecstatic rapture arising from meditation. It is wrongly
translated as “trance” by scholars. It is best that the word is left untranslated
as the idea is altogether foreign to European religious thought and literature.

²². From the root *arh* to be worthy, to deserve, etc. It is often left untranslated
and in a few instances translated as “Worthy One.” Its popular synonym
khipāśava “free from the banes” or “canker-waned” describes the Arahant’s
chief attribute.

had reached the highest Enlightenment and had set rolling the noble wheel of the Dhamma, had taken up his residence in the great monastery Sudassana on arriving at the city of Ramma on his sojourns from place to place; they took with them medicaments such as clarified and fresh butter, cloth and raiment, and went to the Teacher carrying incense, garlands, and other gifts in their hands, being greatly attracted by, inclined towards, and drawn greatly towards the Buddha, the Dhamma, and the Brotherhood. They worshipped him, made offerings of perfumes and the like, and sitting down on one side listened to the exposition of the Dhamma. Rising from their seats, they invited him to a meal on the following day and went away.

၅၅။ တေ ပုနဒိဝသေ မဟာဒါနံ သဇ္ဇေတွာ နဂရံ အလင်္ကရိတွာ ဒသဗလဿ အာဂမနမဂ္ဂံ အလင်္ကရေန္တာ ဥဒကဘိနုဋ္ဌာနေသု ပံသု ပဂ္ဂိပိတွာ သမံ ဘူမိတလံ ကတွာ ရဇတပဉ္စဝဏ္ဏံ ဝါလုကံ အင်္ဂါရန္တိ၊ လာဇနိ စေဝ ပုပ္ဖါနိ စ ဝိကိရန္တိ၊ နာနာဝိရာဂေဟိ ဝတ္ထေဟိ ဇေပဉ္ဇာကေ ဥဿာပေန္တိ၊ ကဒလိယော စေဝ ပုဏ္ဏယဉ္ဇပန္တိယော စ ပတိဋ္ဌာပေန္တိ။ တသ္မိံ ကာလေ သုမေဓတာပသော အတ္တနော အဿမပဒါ ဥဂ္ဂန္တိ တေသံ မနုဿာနံ ဥပရိဘာဂေန အာကာသေန ဂစ္ဆန္တော တေ ဟဋ္ဌတုဋ္ဌေ မနုဿေ ဒိသ္မာ “ကိ န ခေါ ကာရဏ”န္တိ အာကာသတော ဩရုယု ဧကမန္တံ ဌိတော မနုဿေ ပုစ္ဆိ- “အမ္ဘော ကဿ တုမေ ဣမံ မဂ္ဂံ အလင်္ကရေယာ”တိ? တေန ဝုတ္တံ -

55. And on the following day, having prepared sumptuous alms and decorated the city, they prepared the road the Buddha was to take, throwing earth where water had eroded it away and thereby making the surface even, and sprinkling sand as white as layers of silver. They strewed puffed grain and flowers, hoisted banners and streamers made of cloth dyed in many colours, and placed arches of banana trees and rows of jars filled to the brim with water. At that time the ascetic Sumedha, rising from his hermitage and proceeding through the air above the spot where those men were at work, saw them joyful and glad; and wishing to investigate its cause he descended from the sky, and standing on

one side asked them, "Friends, for whom do you decorate this road?" For it is said:

၅၆။ "ပစ္စန္တဒေသဝိသယေ, နိမန္တေတွာ တထာဂတံ။
တဿ အာဂမနံ မဂ္ဂံ, သောဓေန္တိ တုဋ္ဌမာနသာ။

56. Men of the border districts have invited the
Tathāgata; glad at heart they clear the road
along which he would come.

၅၇။ အဟံ တေန သမယေန, နိက္ခမိတွာ သကဿမာ။
ဓုနန္တော ဝါကစီရာနိ, ဂစ္ဆာမိ အပ္ပရေ တဒါ။

57. At that time I left my hermitage and went through
the sky with my bark-made garment flapping in the wind.

၅၈။ ဝေဒဇာတံ ဇနံ ဒိသ္မာ, တုဋ္ဌဟဋ္ဌံ ပမောဒိတံ။
ဩရောဟိတွာန ဂဂနာ, မနုဿေ ပုစ္ဆိ တာဝဒေ။

58. Seeing the multitude overjoyed with fervour,
gladdened and delighted, I then descended from the sky and
addressed the men; [12]

၅၉။ တုဋ္ဌဟဋ္ဌော ပမုဒိတော, ဝေဒဇာတော မဟာဇနော။
ကဿ သောဓီယတိ မဂ္ဂေါ, အဉ္ဇသံ ဝဋ္ဋမာယန"န္တိ။

59. The great multitude is gladdened, delighted and
overjoyed with fervour; for whom is this path, the common
highway being cleared?"

၆၀။ မနုဿာ အာဟံသု "ဘန္တေ သုမေဓေ, န တွံ ဇာနာသိ, ဒီပကံရ-
ဒသဗလော သမ္မာသမ္ဗောဓိံ ပတွာ ပဝတ္တိတဝရဓမ္မစက္ကော စာရိကံ စရမာနော
အမှာကံ နဂရံ ပတွာ သုဒဿနမဟာဝိဟာရေ ပဋိဝသတိ။ မယံ တံ ဘဂဝန္တံ
နိမန္တယိမှာ, တဿေတံ ဗုဒ္ဓဿ ဘဂဝတော အာဂမနမဂ္ဂံ အလင်္ကရေမာ"တိ။
သုမေဓတာပသော စိန္တေသိ- "ဗုဒ္ဓေါတိ ခေါ ဃောသမတ္တကမ္ပိ လောကေ ဒုလ္လဘံ,
ပဂေဝ ဗုဒ္ဓုပ္ပါဒေါ, မယာဝိ ဣမေဟိ မနုဿေဟိ သဒ္ဓိံ ဒသဗလဿ မဂ္ဂံ
အလင်္ကရိတုံ ဝဋ္ဋတိ"တိ။ သော တေ မနုဿေ အာဟ - "သစေ ဘော တုမေု
ဇေတံ မဂ္ဂံ ဗုဒ္ဓဿ အလင်္ကရေထ, မယုမ္ပိ ဧကံ ဩကာသံ ဒေထ, အဟမ္ပိ တုမေဟိ

သဒ္ဓိ မဂ္ဂံ အလင်္ကရိသာမီ”တိ။ တေ “သာဓူ”တိ သမ္ပဋိန္ဒြိယာ “သုမေတောပသော ဣန္ဒြိယာ”တိ ဇာနန္တ ဥဒကဘိန္ဒောကာသံ သလ္လကေတုာ “တွံ ဣမံ ဌာနံ အလင်္ကရေဟိ”တိ အဒံသု။ သုမေဓော ဗုဒ္ဓါရမ္ပဏံ ပီတိ ဂဟေတွာ စိန္တေသိ “အဟံ ဣမံ ဩကာသံ ဣန္ဒြိယာ အလင်္ကရိတုံ သက္ကောမိ၊ ဧဝံ အလင်္ကတော ပန မမ မနံ န ပရိတောသေဿတိ၊ အဇ္ဇ မယာ ကာယဝေယျာဝစ္စံ ကာတုံ ဝဇ္ဇတိ”တိ ပံသုံ အာဟရိတွာ တသ္မိ ပဒေသေ ပက္ခိပိ။

60. The men replied “Venerable Sumedha, do you not know that Dīpaṅkara, the Lord of ten powers who has attained the perfect Enlightenment and set roll the wheel of the Dhamma is residing in the great monastery Sudassana, having reached our city on his sojourns? We have invited the Blessed One for a meal and we decorate the route for that the Buddha, our Blessed One will take.” The ascetic Sumedha thought, “The very sound of the word “Buddha” is rare in this world, and more so the appearance of a Buddha; it behoves me to join with these folk in clearing the road the Lord of ten powers will take.” He then told those men. “If, friends, you are decorating this road for the Buddha, give me also a section so that I will be able to decorate the road along with you.” They consented, saying, “Very well,” and knowing that the ascetic Sumedha was endowed with psychic powers they decided on a section washed away by water, and assigned it to him saying “You repair this place.” Sumedha who was impelled by the joy arising from thoughts of the Buddha reflected. “I am capable of preparing this spot through my psychic powers; but if it is prepared in that manner it will not give me satisfaction: this day it behoves me to do it by physical exertion”; and he brought earth and threw it on that spot.

၆၀။ တဿ တသ္မိ ပဒေသေ အနလင်္ကတေယေဝ ဒီပင်္ကရေ ဒသဗလော မဟာနုဘာဝါနံ ဆဠဘိညာနံ ခီဏာသဝါနံ စတူဟိ သတသဟဿေဟိ ပရိဝုတော ဒေဝတာသု ဒိဗ္ဗဂန္ဓမာလာဒီဟိ ပူဇယန္တိသု ဒိဗ္ဗသင်္ဂီတေသု ပဝတ္တန္တေသု မနုဿေသု မာနုသကဂန္ဓေဟိ စေဝ မာလာဒီဟိ စ ပူဇယန္တေသု အနန္တာယ ဗုဒ္ဓလိဋ္ဌာယ မနောသိလာတလေ ဝိဇ္ဇမ္မာနော သီဟော ဝိယ တံ အလင်္ကတပဋိယတ္တံ မဂ္ဂံ ပဋိပဋိ။

သုဗေဒတာပသော အင်္ကျီနိ ဥဗ္ဗိလေတွာ အလင်္ကတမဂ္ဂေန အာဂစ္ဆန္တဿ ဒသဗလဿ ဒွတ္တိသမဟာပုရိသလက္ခဏပဋိမဏ္ဍိတံ အသီတိယာ အနုဗျူနေဟိ အနုရုဋ္ဌိတံ ဗျာမပ္ပဘာယ သမ္ပရိတိရိတံ မဏိဝဏ္ဏဂဂနတလေ နာနပ္ပကာရာ ဝိဇ္ဇလတာ ဝိယ အဝေဠာဝေဠောတာ စေဝ ယုဂလယုဂလဘူတာ စ ဆဗ္ဗဏ္ဍယန-ဗုဒ္ဓရသ္မိယော ဝိဿဇ္ဇန္တံ ရူပဂ္ဂပ္ပတ္တံ အတ္တဘာဝံ ဩလောကေတွာ “အဇ္ဇ မယာ ဒသဗလဿ ဇီဝိတပရိစ္စာဂံ ကာတုံ ဝဇ္ဇတိ၊ မာ ဘဂဝါ ကလလံ အက္ကမိ၊ မဏိဖလကသေတုံ ပန အက္ကမန္တော ဝိယ သဒ္ဓိစက္ကဟိ နိကာသဝသတသဟဿေဟိ မမ ဝိဋ္ဌိ မဒ္ဒမာနော ဂစ္ဆတု၊ တံ မေ ဘဝိဿတိ ဒီဃရတ္တံ ဟိတာယ သုခါယာ”တိ ကေသေ မောစေတွာ အဇိနစမ္ပဇ္ဇာမဏ္ဍလဝါကစီရာနိ ကာဠဝဏ္ဏေ ကလလေ ပတ္တရိတွာ မဏိဖလကသေတု ဝိယ ကလလပိဋေ နိပဋ္ဌိ။ တေန ဂုတ္တံ -

61. But even before he could prepare that place, Dipaṅkara the Lord of ten powers, attended by a retinue of four hundred thousand from among the arahants who had attained the sixfold intuitive knowledge and destroyed their banes, entered that decorated highway with great majesty, in all the immeasurable glory of a Buddha, like a lion on a plateau of red arsenic arousing itself to activit, while deities made offerings such as heavenly garlands and perfumes and celestial choral music resounded, and while men made offerings such as earthly perfumes and garlands. The ascetic Sumedha with wide-open eyes beheld the form of the Lord of ten powers approaching along the decorated highway, endowed with the perfection of beauty, adorned with the thirty-two marks of a Great Being, decked with the eighty minor makrs, surrounded by a fathom-deep halo and emitting forth the six coloured mass of Buddha rays resembling flashes of lightning and exuberant diffusion radiating in pairs in a gem coloured sky. He thought, “Today it behoves me to make sacrifice of my life to the Lord of ten powers, let not the Blessed One walk in the swamp. May he, along with his four hundred thousand arahants who have destroyed their banes, go treading on my back as though walking on a bridge of jewelled planks; it will be for my lasting weal and happiness”, and he untied his hair, spread out on the black mud his

deer skin, matted locks (13) and bark garment, and lay down in the mire providing as it were a bridge of jewelled planks. For it is said:

၆၂။ "တေ မေ ပုဋ္ဌာ ဝိယာကံသု, 'ဗုဒ္ဓေါ လောကေ အနုတ္တရော။
ဒီပင်္ကရော နာမ ဇိနော, ဥပ္ပဗ္ဗိ လောကနာယကော။
တဿ သောဇီယတိ မဂ္ဂေါ, အဉ္စသံ ဝဋ္ဋမာယနံ'။

62. Questioned by me they replied: "The Conqueror named Dipankara, the Leader of the world, the incomparable Buddha is born to this world; the path, the common highway is being cleared for him."

၆၃။ ဗုဒ္ဓေါတိ မမ သုတ္တာန, ပီတိ ဥပ္ပဗ္ဗိ တာဝဒေါ။
ဗုဒ္ဓေါ ဗုဒ္ဓေါတိ ကထယန္တော, သောမနဿ ပဝေဒယိ။

63. Hearing the word "Buddha", there arose forthwith in me profound joy; repeating the name "Buddha" over and over I experienced great mental satisfaction.

၆၄။ တတ္ထ ဌတ္တာ ဝိစိန္တေသိ, တုဋ္ဌော သံဝိဂ္ဂမာနသော။
'ဣဓ ဝိဇာနိ ရောပိဿ, ခဏော ဝေ မာ ဥပစ္စဂါ'။

64. Being delighted and moved with fervour, I reflected standing there: "Here will I sow the seed, let not the moment pass."

၆၅။ ယဒိ ဗုဒ္ဓဿ သောဓေထ, ဧကောကာသံ ဒဒါထ မေ။
အဟဗ္ဗိ သောဓေယိဿာမိ, အဉ္စသံ ဝဋ္ဋမာယနံ။

65. If you clear it for the Buddha, assign to me a section; I too will clear the path, the common highway," [I said].

၆၆။ အဒံသု တေ မမောကာသံ, သောဓေတုံ အဉ္စသံ တဒါ။
ဗုဒ္ဓေါ ဗုဒ္ဓေါတိ စိန္တေန္တော, မဂ္ဂံ သောဓေမဟံ တဒါ။

66. They then assigned to me a section of the road to clear. Then repeating in my mind the word "Buddha" I continued to clear the road.

- ၆၇။ အနိဋ္ဌိတေ မမောကာသေ၊ ဒီပင်္ကရေ မဟာမုနိ။
စတူဟိ သတသဟဿေဟိ၊ ဆဋ္ဌဘိညေဟိ တာဒိဟိ။
ဇိကာသဝေဟိ ဝိမလေဟိ၊ ပဋိပဋ္ဌိ အညသံ ဇိနော။
67. Before my section was completed. Dipaṅkara the great Sage, the Conqueror entered the road, along with four hundred thousand steadfast sages possessed of six fold intuitive knowledge, who had destroyed their banes and were pure.
- ၆၈။ ပစ္စုပ္ပန်နာ ဝတ္တန္တိ၊ ဝဇ္ဇန္တိ ဘေရိယော ဗဟူ။
အာမောဒိတာ နရမဇ္ဈ၊ သာဓုကာရံ ပဝတ္တယံ။
68. Greetings were extended by going forward to meet him, many drums were sounded: men and deities rejoiced and uttered cries of welcome.
- ၆၉။ ဒေဝါ မနုဿေ ပဿန္တိ၊ မနုဿာပိ စ ဒေဝတာ။
ဥဘောပိ တေ ပညလိကာ၊ အနုယန္တိ တထာဂတံ။
69. The deities beheld the mortals and the mortals the deities and both with clasped hands followed the Tathāgata.
- ၇၀။ ဒေဝါ ဒိဗ္ဗေဟိ တုရိယေဟိ၊ မနုဿာ မာနုသေဟိ စ။
ဥဘောပိ တေ ဝဇ္ဇယန္တာ၊ အနုယန္တိ တထာဂတံ။
70. The deities with their divine music and men with their earthly music, both making their music resound, followed the Tathāgata.
- ၇၁။ ဒိဗ္ဗံ မန္တာရဝံ ပုပ္ဖံ၊ ပဒုမံ ပါရိဆတ္တကံ။
ဒိသောဒိသံ ဩ ကိရန္တိ၊ အာကာသနဘဂတာ မဇ္ဈ။
71. The deities remaining in mid-air showered down in every direction heavenly *mandāra*²³ flowers, lotuses and *pāricchatta*²⁴ flowers.

²³. *Erythrina fulgens* or coral tree, one of the five celestial trees; also identified as *Erithrina suberos*.

²⁴. The coral tree *Erythrina variegata*, another heavenly tree found in Nandanavana, in Indra's heaven.

၇၂။ စမ္ပကံ သလလံ နိပံ, နာဂပုန္ဒာဂကေတကံ။
ဒိသောဒိသံ ဥက္ခိပန္နိ, ဘူမိတလဂတာ နရာ။

72. Men standing on the ground scattered upwards in every direction *campaka*,²⁵ *salala*,²⁶ *nīpa*,²⁷ ironwood²⁸ *punnāga* and *ketaka*²⁹ flowers.

၇၃။ ကေသေ မုဉ္ဇိတွာဟံ တတ္ထ, ဝါကစီရဉ္စ စမ္ပကံ။
ကလလေ ပတ္တရိတွာန, အဝကုဇ္ဇော နိပဇ္ဇဟံ။

73. There did I untie my hair, spread upon the mire bark garment and the deer skin and lie prostrate [saying:]

အက္ကမိတွာန မံ ဗုဒ္ဓေါ, သဟ သိသေဟိ ဂစ္ဆတု။
မာ နံ ကလလေ အက္ကမိတ္ထော, ဟိတာယ မေ ဘဝိဿတီ"တိ။
May the Buddha, together with his disciples go treading on me. Let him not tread in the mire; it will be for my weal."

၇၄။ သော ကလလပိဋေ နိပန္ဒကောဝ ပုန အက္ခိနိ ဥဗ္ဗိလေတွာ ဒိပကံရ-
ဒသဗလဿ ဗုဒ္ဓသိရိ သမ္ပဿမာနော ဇေ စိန္တေသိ - "သစဟံ ဣစ္ဆေယျ,
သဗ္ဗကိလေသေ ဈာပေတွာ သံဃနဝကော ဟုတွာ ရမ္မနဂရံ ပဝိသေယျ။
အညာတကဝေသေန ပန မေ ကိလေသေ ဈာပေတွာ နိဗ္ဗာနပ္ပတ္တိယာ ကိစ္စံ နတ္ထိ။
ယံနူနာဟံ ဒိပကံရဒသဗလော ဝိယ ပရမာဘိသမ္မောဓိ ပတွာ ဓမ္မနာဝံ အာရောပေတွာ
မဟာဇနံ သံသာရသာဂရာ ဥတ္တာရေတွာ ပစ္ဆာ ပရိနိဗ္ဗာယေယျ, ဣဒံ မယံ
ပတိရူပ"န္တိ။ တတော အဋ္ဌ ဓမ္မေ သမောဓာနေတွာ ဗုဒ္ဓဘာဝါယ အဘိနိဟာရံ
ကတွာ နိပဇ္ဇိ။ တေန ဝုတ္တံ -

Resolution to Gain Enlightenment

74. Lying upon the mire he again opened his eyes wide and beholding the majesty of the Buddha Dīpaṅkara, the Lord of ten

²⁵. The *Champak* or *Michelia champak*, a tree with large fragrant yellowish flowers.

²⁶. Also spelled *salala*, a fragrant bush.

²⁷. The *Kadamba* tree or *Nauclea kadamba*.

²⁸. The *Na* tree or *Mesua ferrea*.

²⁹. A shrub usually grown for hedges; the screw pine or *pandanus*.

powers, thought. "If it be my wish I could enter the city of Ramma as a novice in the Order extirpating all the defilements. [14] But it does not serve my purpose merely to extirpate the defilements and attain Nibbāna as a man of no consequence. I would rather, like Dīpaṅkara, the Lord of ten powers, attain the highest Enlightenment, and taking mankind aboard the ship of the Dhamma, ford them across the ocean of Saṃsāra³⁰ and afterwards enter into the perfect Nibbāna. This becomes me. "Thence with the concurrence of the eight conditions, he made a resolution to become a Buddha and lay down. Therefore it is said:

၇၅။ "ပထဝီယံ နိပန္နဿ၊ ဧဝံ မေ အာသိ စေတသော။

ဣစ္ဆမာနော အဟံ အဋ္ဌ၊ ကိလေသေ ဈာပယေ မမ။

75. As I lay upon the earth it so occurred to my mind:
If I so wish, today I will burn away my defilements.

၇၆။ ကိ မေ အညာတဝေသေန၊ ဓမ္မံ သန္တိကတေဓိဓ။

သဗ္ဗညုတံ ပါပုဏိတွာ၊ ဗုဒ္ဓေါ ဟေသံ သဒေဝကေ။

76. What use have I of realizing the Dhamma here now,
as a man unknown? I will attain Omniscience and become
a Buddha for the sake of the multitude with its deities.

၇၇။ ကိ မေ ဧကေန တိဇ္ဈေန၊ ပုရိသေန ထာမဒဿိနာ။

သဗ္ဗညုတံ ပါပုဏိတွာ၊ သန္တာရေသံ သဒေဝကေ။

77. What use have I of crossing over all by myself, being
fully resolute? I will attain Omniscience and become
a Buddha for the sake of the multitude with its deities.

၇၈။ ဣမိနာ မေ အဓိကာရေန၊ ကတေန ပုရိသုတ္တမေ။

သဗ္ဗညုတံ ပါပုဏိတွာ၊ တာရေမိ ဇနတံ ဗဟုံ။

78. By this resolution of mine, made before the highest
of men. I will attain Omniscience and carry across the
many folk.

³⁰. The cycle of existences or continued round of birth.

၇၉။ သံသာရသောတံ ဆိန္နိတွာ, ဝိဒ္ဓံသေဝံဘူ တယော ဘဝေ။
ဓမ္မနာဝံ သမာရူယု, သန္တာရေသယံ သဒေဝကေ'တိ။"

79. Cutting off the stream of Saṃsāra and destroying the three modes of becoming³¹ I will embark in the ship of the Doctrine and ferry across the multitude with its deities."

ယသ္မာ ပန ဗုဒ္ဓတ္တံ ပတ္ထေန္တဿ -

Since, of him who resolves for Buddhahood.

The Eight Conditions

၈၀။ မနုဿတ္တံ လိင်္ဂသမ္ပတ္တိ, ဟေတု သတ္တာရဒဿနံ။
ပဗ္ဗဇာ ဂုဏသမ္ပတ္တိ, အဓိကာရော စ ဆန္ဒတာ။
အဋ္ဌဓမ္မသမောဓာနာ, အဘိနိဟာရော သမိဇ္ဈတိ တိ။

80. The resolution which consists of a combination of the eight conditions —birth as a human being, the advantage of sex, the good fortune, the meeting with a Teacher, ordination, endowment of latent capabilities to higher knowledge, the dedication of one's life and resolute will ——— reache its fulfillment.

၈၁။ မနုဿတ္တဘာဝသ္မိယေဝ ဟိ ဌတွာ ဗုဒ္ဓတ္တံ ပတ္ထေန္တဿ ပတ္တနာ သမိဇ္ဈတိ, န နာဂဿ ဝါ သုပဏ္ဏဿ ဝါ ဒေဝတာယ ဝါ ပတ္တနာ သမိဇ္ဈတိ။ မနုဿတ္တဘာဝေပိ ပုရိသလိင်္ဂေ ဌိတဿေဝ ပတ္တနာ သမိဇ္ဈတိ, န ကုတ္တိယာ ဝါ ပဏ္ဏကနပုံသကဉာတောဗျဉ္ဇနကာနံ ဝါ ပတ္တနာ သမိဇ္ဈတိ။ ပုရိသဿာပိ တသ္မိ အတ္တဘာဝေ အရဟတ္တပ္ပတ္တိယာ ဟေတုသမ္ပန္နဿေဝ ပတ္တနာ သမိဇ္ဈတိ, နော ကုတရဿ။ ဟေတုသမ္ပန္နဿာပိ ဇီဝမာနကဗုဒ္ဓဿေဝ သန္တိကေ ပတ္ထေန္တဿ ပတ္တနာ သမိဇ္ဈတိ, ပရိနိဗ္ဗုတေ ဗုဒ္ဓေ စေတိယသန္တိကေ ဝါ ဗောဓိမူလေ ဝါ ပတ္ထေန္တဿ န သမိဇ္ဈတိ။ ဗုဒ္ဓါနံ သန္တိကေ ပတ္ထေန္တဿာပိ ပဗ္ဗဇာလိင်္ဂေ ဌိတဿေဝ သမိဇ္ဈတိ, နော ဂိဟိလိင်္ဂေ ဌိတဿ။ ပဗ္ဗဇိတဿာပိ ပဉ္စာဘိညဿ အဋ္ဌ-သမာပတ္တိလာဘိနောယေဝ သမိဇ္ဈတိ, န ကုမာယ ဂုဏသမ္ပတ္တိယာ ဝိရဟံတဿ။ ဂုဏသမ္ပန္နနာပိ ယေန အတ္တနော ဇီဝိတံ ဗုဒ္ဓါနံ ပရိစ္စတ္တံ ဟောတိ, တဿ ကုမိနာ အဓိကာရေန အဓိကာရသမ္ပန္နဿေဝ သမိဇ္ဈတိ, န ကုတရဿ။ အဓိကာရ-

³¹. The three forms of existence are: *kāma, rūpa* and *arūpa*, i.e. sensual, corporeal and formless (see PED s.v. bhava).

သမ္ပန္နဿာပိ ယဿ ဗုဒ္ဓကာရကဗျောနံ အတ္တယ မဟန္တော ဆန္တော စ ဥဿာဟော
စ ဝါယာမော စ ပရိယေဋ္ဌိ စ, တဿေဝ သမိဇ္ဈတိ, န ဣတရဿ။

81. The resolution of a person for Buddhahood made in a human existence is fulfilled. The resolution of a *nāga*,³² a *supanna*³³ or a deity does not reach fulfillment. As a human being too, the resolution of a person in the male sex alone is fulfilled, but not of a woman, a eunuch, or of a hermaphrodite. Even as a man, the resolution of a person who has the capability of attaining arahatship in the same existence is fulfilled, and not of another. In addition to possessing this good fortune, the resolution of a person made personally in the presence of the Buddha is fulfilled, but not of a person who resolves near a shrine or at the foot of a Bodhitree after the passing away of the Buddha. Of him who resolves in the presence of Buddhas it is fulfilled to him only who bears the emblems of a religious mendicant and not to him who remains a layman. Of a religious mendicant too, it is fulfilled to him only who has gained the fivefold insight and the eightfold attainments, but not to him who is devoid of these endowments. Even of him who is endowed with these virtues, it is fulfilled to him alone who possesses service of the nature of making sacrifice of his life for the sake of the Buddhas, but not to another. In addition to the service performed, it is fulfilled to him alone who has great yearning, endeavour, effort and striving, for the sake of the contributory factors to Enlightenment, but not to another.

၈၂။ တြိတံ ဆန္ဒမဟန္တတယ ဩပဗ္ဗံ - သစေ ဟိ ဝေမဿ “ယော
သကလစက္ကဝါဠဂစ္ဆံ ကောဒကီဘူတံ အတ္တနော ဗာဟုဗလေန ဥတ္တရိတွာ ပါရံ
ဂန္တံ သမတ္ထော သော ဗုဒ္ဓတ္ထံ ပါပုဏ္ဏတိ။ ယော ဝါ ပန သကလစက္ကဝါဠဂစ္ဆံ
ဝေဠုဂုဗ္ဗသဉ္ဇန္တံ ဗျူဟိတွာ မဒ္ဒိတွာ ပဒသာ ဂစ္ဆန္တော ပါရံ ဂန္တံ သမတ္ထော, သော
ဗုဒ္ဓတ္ထံ ပါပုဏ္ဏတိ။ ယော ဝါ ပန သကလစက္ကဝါဠဂစ္ဆံ သတ္တိယော အာကောဓေတွာ

³². Supernatural or semi-divine beings usually represented as cobras in art.

³³. The natural enemy of the serpents. Mythical winged creatures, which feed upon the latter and almost identical with *garula*.

နိရုဇ္ဈာန် သတ္တိဖလသမာဏိဏ္ဍိ ပဒေသာ အတ္တမမာနော ပါရ် ဂန္ထံ သမတ္ထော၊ သော ဗုဒ္ဓတ္တံ ပါပုဏ္ဏတိ။ ယော ဝါ ပန သကလစက္ကဝါဠဂန္တံ ဝိတန္တိတင်္ဂါရာဘရိတံ ပါဒေဟိ မဒ္ဒမာနော ပါရ် ဂန္ထံ သမတ္ထော၊ သော ဗုဒ္ဓတ္တံ ပါပုဏ္ဏတိ"တိ။ ယော ဧတေသု ဧကမ္ပိ အတ္တနော ဒုက္ကရံ န မညတိ၊ "အဟံ တေမ္ပိ တရိတွာ ဝါ ဂန္ထိ ဝါ ပါရ် ဂဟေသာမိ"တိ ဧဝံ မဟန္တေန ဆန္တေန စ ဥဿာဟေန စ ဝါယာမေန စ ပရိယေဋ္ဌိယာ စ သမန္တာဂတော ဟောတိ၊ တဿ ပတ္ထနာ သမိဇ္ဈတိ၊ န ဣတရဿ။ သုမေတောပသော ပန ဣမေ အဋ္ဌ ဓမ္မေ သမောဓာနေတွာ ဗုဒ္ဓဘာဝါယ အဘိနိဟာရံ ကတွာ နိပဋိ။

82. Here follows a simile to illustrate the magnitude of effort; If there were a person who is capable of crossing by the might of his main the entire sphere of the universe engulfed in one mass of water and going to the farther shore, [15]he is able to attain Enlightenment. Or, if there is a person who is capable of going to the farther side, continuing on foot, wading his way through and crushing under foot a bamboo thicket which has overrun the entire world sphere, he is able to attain Enlightenment. Or else, if there be a person who is capable of reaching the farther side, treading with wary step the ground bestrewn all over with points of sharp weapons, the entire surface of the world sphere being dug in with weapons, he is able to attain Enlightenment. Or besides, if there be a person who is capable of reaching the farther side, crumbling under foot the expanse of the entire world sphere overlaid with glowing embers, he is able to attain Enlightenment. He who does not consider any of these acts difficult for him to perform, saying, "I will cross this and go, and reach the farther side," and who is endowed with yearning, endeavour, effort, and striving of such magnitude; his resolution is fulfilled, but not of another. Possessing a combination of these eight qualities the ascetic Sumedha made his resolution to attain Enlightenment and lay there.

၈၃။ ဒီပကရောပိ ဘဂဝါ အာဂန္ထိ သုမေတောပသဿ သိသဘာဂေ ဌတွာ မကိသီဟပဉ္စရံ ဥဝ္ဗါဇေန္တော ဝိယ ပဉ္စဝဏ္ဏပ္ပဿဒသမ္ပန္နာနိ အင်္ကျိနိ ဥမ္ပိလေတွာ ကလလဝိဋ္ဌေ နိပဋံ သုမေတောပသံ ဒိသ္မာ "အယံ တာပသော

ဗုဒ္ဓတ္တာယ အဘိနိဟာရံ ကတွာ နိပန္နော၊ ဣဇ္ဈိဿတိ န ခေါ ဣမဿ ပတ္ထနာ၊ ဥဒါဟု နော”တိ အနာဂတံသညဏံ ပေသေတွာ ဥပစာရေန္တော “ဣတော ကပ္ပသတသဟဿာမိကာနိ စတ္တာရိ အသင်္ချေယျာနိ အတိက္ကမိတွာ ဂေါတမော နာမ ဗုဒ္ဓေါ ဘဝိဿတိ”တိ ဥတွာ ဌိတကောဝ ပရိသမဇ္ဈေ ဗျာကာသိ - “ပဿထ နော တုမေ ဣမံ ဥဂ္ဂတပံ တာပသံ ကလလဝိဋ္ဌေ နိပန္န”န္တိ? “ဝေ၊ ဘန္တေ”တိ။ “အယံ ဗုဒ္ဓတ္တာယ အဘိနိဟာရံ ကတွာ နိပန္နော၊ သမိဇ္ဈိဿတိ ဣမဿ ပတ္ထနာ၊ ဣတော ကပ္ပသတသဟဿာမိကာနံ စတုန္တံ အသင်္ချေယျာနံ မတ္တကေ ဂေါတမော နာမ ဗုဒ္ဓေါ ဘဝိဿတိ။ တသ္မိ ပနဿ အတ္တဘာဝေ ကဝိလဝတ္ထု နာမ နဂရံ နိဝါသော ဘဝိဿတိ၊ မာယာ နာမ ဒေဝိ မာတာ၊ သုဒ္ဓေါဒနော နာမ ရာဇာ ပိတာ၊ အဂ္ဂသာဝကော ဥပတိသော နာမ ထေရော၊ ဒုတိယသာဝကော ကောလိတော နာမ၊ ဗုဒ္ဓုပဋ္ဌာကော အာနန္ဒော နာမ၊ အဂ္ဂသာဝိကာ ခေမာ နာမ ထေရီ၊ ဒုတိယသာဝိကာ ဥပ္ပလဝဏ္ဏာ နာမ ထေရီ ဘဝိဿတိ၊ ပရိပက္ကဉာဏော မဟာဘိနိက္ခမနံ ကတွာ မဟာပဓနံ ပဒဟိတွာ နိဠိဂေမူလေ ပါယာသံ ပဋိဂ္ဂဟေတွာ နေရဉ္ဇရာယ တိရေ ပရိဘုဉ္ဇိတွာ ဗောဓိမဏ္ဍိ အာရယု အဿတ္ထရက္ခမူလေ အဘိသမ္ဗုဋ္ဌိဿတိ”တိ။ တေန ဝုတ္တံ -

The Buddha Named Gotama

83. And the Blessed One Dīpaṅkara came there; and standing near the ascetic Sumedha's head he opened wide his eyes which possessed the fivefold grace, as though opening a jeweled casement, and beholding the ascetic Sumedha who lay upon the mire he investigated through his insight into the future, "This ascetic lies here making his resolution for Buddhahood; will his resolution be fulfilled or not?"; he foresaw that on the elapse of four *asaṅkheyyas* and a hundred thousand aeons from then he would become a Buddha named Gotama; and as he stood there he prophesied amidst the assembly: "Do you see this ascetic of austere habits lying on the mud?" "Yes, Sir." "He lies here having made a resolution to become a Buddha. His aspiration will come true. He will become a Buddha named Gotama four *asaṅkheyyas* and a hundred thousand aeons hence. In that existence his residence will be the city named Kapilavatthu, his mother the queen Māyā, his father the king Suddhodana, his chief disciple the Elder Upatissa,

his second leading disciple Kolita, the personal attendant of the Buddha will be Ānada, his chief female disciple the nun Khemā, and his second leading female disciple the nun Uppalavaṇṇā. With ripened wisdom he will make the Great Renunciation, engage in great exertion and ascending the seat of knowledge at the foot of the Assattha³⁴ tree attain Enlightenment, having accepted milk-rice at the foot of the Banyan³⁵ tree and partaken of it on the banks of the river Nerañjarā. For it is said:

၈၄။ “ဒီပကံရော လောကဝိဒူ, အာဟုတိနံ ပဋိဂ္ဂဟော။
ဥဿိသကေ မံ ဌတ္တာန, က္ကုဒံ ဝစနမုဗ္ဗိ။

84. Dīpaṅkara the knower of the world, the receiver of offering stood near my head as I lay, and made this pronouncement:

၈၅။ ပဿထ က္ကမံ တာပသံ, ဇဋ္ဌိလံ ဥဂ္ဂတာပနံ။
အပရိမေယျေ က္ကတော ကပ္ပေ, ဗုဒ္ဓေါ လောကေ ဘဝိဿတိ။

85. Behold this ascetic of austere habits with his matted looks! Countless aeons hence he will become a Buddha in this world. [16]

၈၆။ အဟု ကဝိလဂ္ဂယာ ရမ္မာ, နိက္ခမိတ္တာ တထာဂတော။
ပဇာနံ ပဒဟိတ္တာန, ကတ္တာ ဒုက္ကရကာရိကံ။

86. The Tathāgata departing from the fair city named after Kapila engaging in great exertion and practicing severe austerities,

၈၇။ အပေါလရက္ခမူလေ, နိသီဒိတ္တာ တထာဂတော။
တတ္ထ ပါယာသံ ပဂ္ဂယု, နေရဉ္စရမုပေဟိတိ။

87. Being seated at the foot of the Ajapāla³⁶ tree, the Tathāgata will accept the milk-rice there and wend his way to the Nerañjarā river.

³⁴. *Ficus religiosa* or Bo tree.

³⁵. *Ficus bengalensis*, Sinhalese *nuga*.

³⁶. The Goatherd banyan tree on the banks of the river Nerañjara (see s.v. in DPPN).

- ၈၈။ နေရဉ္ဇရာယ တီရဗ္ဗိ၊ ပါယာသံ အဒ သော ဇိနော။
ပဋိယတ္တဝရမဂ္ဂေန၊ ဗောဓိမူလမူပေဟိတံ။
88. The Conqueror will partake of his milk-rice on the banks of the Nerañjarā and walk to the foot of the Bodhi tree along the decorated route.
- ၈၉။ တတော ပဒက္ခိဏံ ကတွာ၊ ဗောဓိမဏ္ဍံ အနုတ္တရော။
အဿတ္ထရက္ခမူလဗ္ဗိ၊ ဗုဇ္ဈိဿတိ မဟာယသော။
89. The unique Sage of great glory will go round his seat of Enlightenment reverentially, and Enlightenment at the foot of the Assattha tree.
- ၉၀။ ဣမဿ ဇနိကာ မာတာ၊ မာယာ နာမ ဘဝိဿတိ။
ပိတာ သုဒ္ဓေါဒနော နာမ၊ အယံ ဟေဿတိ ဂေါတမော။
90. His mother who gives him birth will bear the name Māyā, his father that of Suddhodana, and he will be called Gotama.
- ၉၁။ အနာသဝါ ဝိတရာဂါ၊ သန္တတိတ္တာ သမာဟိတာ။
ကောလိတော ဥပတိဿော စ၊ အဂ္ဂါ ဟေဿန္တိ သာဝကာ။
91. Kolita and Upatissa who are free from the banes and from all attachments, with restrained minds and collected at heart, will become his two chief disciples.
- ၉၂။ အာနန္ဒော နာမုပဋ္ဌာကော၊ ဥပဋ္ဌိဿတိ တံ ဇိနံ။
ခေမာ ဥပ္ပလဝဏ္ဏာ စ၊ အဂ္ဂါ ဟေဿန္တိ သာဝိကာ။
92. Ānanda will be the servitor who will attend on the Conqueror, Khemā and Uppalavaṇṇā will become his chief female disciples.
- ၉၃။ အနာသဝါ ဝိတရာဂါ၊ သန္တတိတ္တာ သမာဟိတာ။
ဗောဓိ တဿ ဘဂဝတော၊ အဿတ္ထေတိ ပဝုစ္စတိ''တိ။
93. They will be free from the banes and from all attachment, their minds will be restrained and

they will be collected at heart. The tree of Enlightenment of the Blessed One will be known as Assattha."

၉၄။ သုမေဓတာပသော "မယံ ကိရ ပတ္တနာ သမိဇ္ဈိဿတိ"တိ သောမနဿပုတ္တော အဟောသိ။ မဟာဇေနာ ဒီပင်္ကရဒသဗလဿ ဝစနံ သုတွာ "သုမေဓတာပသော ကိရ ဗုဒ္ဓဗိဇံ ဗုဒ္ဓကုရော"တိ ဟဋ္ဌတုဋ္ဌော အဟောသိ။ ဝေဉ္ဇဿ အဟောသိ "ယထာ နာမ ပုရိသော နဒီ တရန္တော ဥဇုကေန တိတ္ထေန ဥတ္တရိတုံ အသက္ကောန္တော ဟေဋ္ဌာတိတ္ထေန ဥတ္တရတိ၊ ဝေမေဝ မယဗ္ဗိ ဒီပင်္ကရဒသဗလဿ သာသနေ မဂ္ဂဖလံ အလဘမာနာ အနာဂတေ ယဒါ တံ ဗုဒ္ဓေါ ဘဝိဿသိ၊ တဒါ တဝ သမ္ဗုဒ္ဓါ မဂ္ဂဖလံ သန္တိကာတုံ သမတ္တာ ဘဝေယျာမာ"တိ ပတ္တနံ ဌပယိသု။ ဒီပင်္ကရဒသဗလောဝိ ဗောဓိသတ္တံ ပသံသိတွာ အဋ္ဌဟိ ပုပ္ဖမုဋ္ဌိဟိ ပူဇေတွာ ပဒက္ခိဏံ ကတွာ ပက္ကမိ၊ တေဝိ စတုသတသဟဿသမ္ဘါ နိဏာသဝါ ဗောဓိသတ္တံ ဂန္ဓေဟိ စ မာလေဟိ စ ပူဇေတွာ ပဒက္ခိဏံ ကတွာ ပက္ကမိသု။ ဒေဝမနဿာ ပန တထေဝ ပူဇေတွာ ဝဋ္ဋိတွာ ပက္ကန္တာ။

The Portents

94. The ascetic Sumedha was greatly overjoyed to learn that his aspirations would be fulfilled. The multitude too was overcome with joy when they heard the word of Dipaṅkara, the Lord of ten powers, that the ascetic Sumedha was an embryonic Buddha, a Buddha-sapling. They further thought: "Just as a man who is about to cross a river, when he finds difficult to cross over to the ford directly opposite him, lands at a ford lower down, so as we are unable to attain the paths and their fruits in the dispensation of Dipaṅkara, the Lord of ten powers, let us have the ability to realize the paths and their fruits under you when you become a Buddha in the future!" So saying they made their aspirations. The Lord of the ten powers, Dipaṅkara, himself lauded the Bodhisatta and honoured him with eight handfuls of flowers and went his way having walked round him reverentially. Those four hundred thousand canker-waned sages too honoured the Bodhisatta with offerings of perfumes and garlands and departed going round him reverentially. The deities and the men themselves honoured him likewise, worshipped and departed.

၉၅။ ဗောဓိသတ္တော သဗ္ဗေသံ ပဋိက္ခန္ဓကာလေ သယနာ ဝုဋ္ဌာယ
 “ပါရမိယော ဝိစိနိဿာမီ”တိ ပုပ္ဖရာသိမတ္ထကေ ပလ္လင်္က အာဘုဇိတွာ နိသီဒိ။ ဧဝံ
 နိသိန္ဓေ ဗောဓိသတ္တေ သကလဒသသဟဿဝတ္ထဝါဠဒေဝတာ သန္တိပတိတွာ
 သာဓုကာရံ ဒတွာ “အယျ သုမေတောပသ၊ ပေါရာဏကဗောဓိသတ္တာနံ ပလ္လင်္က
 အာဘုဇိတွာ ‘ပါရမိယော ဝိစိနိဿာမာ’တိ နိသိန္ဓကာလေ ယာနိ ပုဗ္ဗနိမိတ္တာနိ
 နာမ ပညာယန္တိ၊ တာနိ သဗ္ဗာနိပိ အဇ္ဇ ပါတုဘူတာနိ၊ နိဿံသယေန တံ ဗုဒ္ဓေါ
 ဘဝိဿသိ မယမ္ပေတံ ဇာနာမ ‘ယသေတနိ နိမိတ္တာနိ ပညာယန္တိ၊ ဧကန္တေန
 သော ဗုဒ္ဓေါ ဟောတိ’၊ တံ အတ္တနော ဝီရိယံ ဒဋ္ဌံ ကတွာ ပဂ္ဂဏာ”တိ ဗောဓိသတ္တံ
 နာနပ္ပကာရာဟိ ထုတိဟိ အဘိတ္တုနိသု။ တေန ဝုတ္တံ -

95. When all had departed the Bodhisatta rose from where he lay and sat down cross-legged on the heap of flowers thinking of examining the Perfections. When the Bodhisatta was thus seated the deities of the entire ten thousand world spheres assembled shouting applause and praised the Bodhisatta in all manner of exaltation, saying “O venerable ascetic Sumedha, all those portents which manifested themselves when Bodhisattas of yore were seated cross-legged with the intention of examining the Perfections: all of them have appeared today. There is no doubt that you will become a Buddha. [17] We know it for certain. He for whose benefit these omens appear will undoubtedly become a Buddha. May you make firm your effort and strive hard.” For it is said:

၉၆။ ဣဒံ သုတွာန ဝစနံ၊ အသမဿ မဟေသိနော။
 အာမောဒိတာ နရမဂ္ဂ၊ ဗုဒ္ဓဗိဇံ ကိရ အယံ။

96. Hearing these word of the incomparable and mighty Sage, the men and deities were delighted and exclaimed:
 Here is a Buddha seeding!

၉၇။ ဥက္ကဋ္ဌိသဒ္ဓါ ဝတ္တန္တိ၊ အပ္ပေါဇေန္တိ ဟသန္တိ စ။
 ကတဉ္စလံ နမဿန္တိ၊ ဒသသဟဿံ သဒေဝကာ။

97. The inhabitants of the ten thousand worlds together with the deities cheered aloud clapping their hands, laughed with joy and adored him with clasped hands.

- ၉၈။ ယဒိမဿ လောကနာထဿ၊ ဝိရဇ္ဈိယာမ သာသနံ။
အနာဂတဗိ အဒ္ဓါနေ၊ ဟေသာမ သမ္ပုခါ ဣမံ။
98. [They said:] "Should we not succeed in the dispensation of this Lord of the world, we would, in a future age go before him.
- ၉၉။ ယထာ မနုဿာ နဒိ တရုန္တာ၊ ပဋိဘိတ္တံ ဝိရဇ္ဈိယ။
ဟေဋ္ဌာတိတ္ထေ ဂဟေတွာန၊ ဥတ္တရန္တိ မဟာနဒိ။
99. Just as men who swim a river, reach a lower ford and cross over the great waters when they fail to reach the ford opposite them,
- ၁၀၀။ ဝေမေဝ မယံ သဗ္ဗေ၊ ယဒိ မုဉ္ဇာမိမံ ဇိနံ။
အနာဂတဗိ အဒ္ဓါနေ၊ ဟေသာမ သမ္ပုခါ ဣမံ။
100. So, all of us will go before him in a future age, if this Conqueror's dispensation we miss.
- ၁၀၁။ ဒီပကရော လောကဝိဒူ၊ အာဟုတိနံ ပဋိဂ္ဂဟော။
မမ ကမ္ဘံ ပကိတ္တေတွာ၊ ဒက္ခိဏံ ပါဒေဒ္ဓရိ။
101. Dīpaṅkara, the knower of the world, the receiver of offerings, praised my action and raised his right foot to depart.
- ၁၀၂။ ယေ တတ္ထာသုံ ဇိနပုတ္တာ၊ သဗ္ဗေ ပဒက္ခိဏမကံသု မံ။
နရာ နာဂါ စ ဂန္ဓဗ္ဗာ၊ အဘိဝါဒေတွာန ပတ္တမံ။
102. All those sons of the Conqueror who were there walked around me reverentially. Men, *nagas* and *gandhabbas*³⁷ saluted me departed .
- ၁၀၃။ ဒဿနံ မေ အတိတ္တန္တေ၊ သသံယေ လောကနာယကေ။
ဟဋ္ဌတုဋ္ဌေန စိတ္တေန၊ အာသနာ ဝုဋ္ဌဟိ တဒါ။
103. When the Leader of the world together with his followers had disappeared from sight, overjoyed and with joyful heart I then rose from my seat.

³⁷. Heavenly musicians.

- ၁၀၄။ သုခေန သုခိတော ဟောမိ, ပါမောဇ္ဇေန ပမောဒိတော။
ဝီတိယာ စ အဘိဿန္နော, ပလ္လင်္ဂံ အာဘုဇိ တဒါ။
104. Happiness pervaded me, delight suffused me,
joy enlivened me; and then I sat cross-legged.
- ၁၀၅။ ပလ္လင်္ဂေန နိသီဒိတွာ, ဇဝံ စိန္တေသဟံ တဒါ။
ဝသီဘူတော အဟံ ဈာနေ, အဘိညာသု ပါရမိံ ဂတော။
105. Thereupon, seated cross-legged I reflected: I have
mastered the *jhānas* and reached perfection in
intuitive knowledge.
- ၁၀၆။ သဟသယိယံ ဟိ လောကမိ, ဣသယော နတ္ထိ မေ သမာ။
အသမော ဣဒ္ဓိဓမ္မေသု, အလဘိ ဤဒိသံ သုဓံ။
106. In the thousandfold³⁸ world there are no sages my
equals; in psychic phenomena I am unequalled and
such bliss have I attained.”
- ၁၀၇။ ပလ္လင်္ဂာဘုဇနေ မယံ, ဒသသဟသာဝိဝါသိနော။
မဟာနာဒံ ပဝတ္တေသု, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
107. When I seated myself cross-legged the dwellers of the
ten thousand worlds raised a tumultuous hue, saying
You certainly will become a Buddha!
- ၁၀၈။ ယာ ပုဗ္ဗေ ဗောဓိသတ္တာနံ, ပလ္လင်္ဂဝရမာဘုဇေ။
နိမိတ္တာနိ ပဒိဿန္တိ, တာနိ အဇ္ဇ ပဒိဿရေ။
108. The omens that were seen when Bodhisattas of yore
seated them-selves cross-legged; they are seen today.
- ၁၀၉။ သီတံ ဗျပဂတံ ဟောတိ, ဥဏ္ဍု ဥပသမ္ပတိ။
တာနိ အဇ္ဇ ပဒိဿန္တိ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
109. Cold is dispelled, heat is allayed; these omens are
seen today; you certainly will become a Buddha.

³⁸. Read *sāhassikamha lokamhi*, “in the universe consisting of a thousand world”,
as in *dasasahassī lokadhātu*.

- ၁၁၀။ ဒသသဟသီ လောကဓာတူ၊ နိဿဒ္ဓါ ဟောန္တိ နိရာကုလာ။
တာနိ အဇ္ဇ ပဒိဿန္တိ၊ ရဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
110. The ten thousand world systems are silent and motionless; these omens are seen today; you certainly will become a Buddha,
- ၁၁၁။ မဟာဝါတာ န ဝါယန္တိ၊ န သဒ္ဓန္တိ သဝန္တိယော။
တာနိ အဇ္ဇ ပဒိဿန္တိ၊ ရဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
111. High winds do not blow, streams do not flow; these omens are seen today; you certainly will become a Buddha.
- ၁၁၂။ ထလဇာ ဒကဇာ ပုပ္ဖါ၊ သဗ္ဗေ ပုပ္ဖန္တိ တာဝဒေ။
တေပဇ္ဇ ပုပ္ဖိတာ သဗ္ဗေ၊ ရဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
112. Forthwith bloom flowers sprung on land and in water; today all of them have bloomed: you certainly will become a Buddha.
- ၁၁၃။ လတာ ဝါ ယဒိ ဝါ ရုက္ခာ၊ ဖလဘရာ ဟောန္တိ တာဝဒေ။
တေပဇ္ဇ ဖလိတာ သဗ္ဗေ၊ ရဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
113. All creepers and trees are at the same time laden with fruit; today all of them are fruit-bearing: you certainly will become a Buddha.
- ၁၁၄။ အာကာသဌာ စ ဘူမဌာ၊ ရတနာ ဇောတန္တိ တာဝဒေ။
တေပဇ္ဇ ရတနာ ဇောတန္တိ၊ ရဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
114. Jewels suspended above or placed on the ground sparkle together; today those jewels sparkle: you certainly will become a Buddha,
- ၁၁၅။ မာနုသကာ စ ဒိဗ္ဗာ စ၊ တုရိယာ ဝဇ္ဇန္တိ တာဝဒေ။
တေပဇ္ဇဘော အဘိရဝန္တိ၊ ရဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
115. Simultaneously are heard strains of earthly and heavenly music; both of them sound forth today: you certainly will become a Buddha.

- ၁၁၆။ ဝိစိတ္တပုပ္ဖါ ဂဂနာ၊ အဘိဝဿန္တိ တာဝဒေ။
 တေဝိ အဇ္ဇ ပဝဿန္တိ၊ ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
 116. Forthwith shower down from the sky flowers of
 delightful hue; today they fall incessantly: you
 certainly will become a Buddha.
- ၁၁၇။ မဟာသမုဒ္ဓေါ အာဘုဇတိ၊ ဒသသဟသီ ပကမ္မတိ။
 တေပဇ္ဇတော အဘိရဝန္တိ၊ ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
 117. The mighty ocean bends low, and ten thousand
 worlds quake; today they resound with a din: you
 certainly will become a Buddha.
- ၁၁၈။ နိရယေဝိ ဒသသဟသေ၊ အဂ္ဂိ နိဗ္ဗန္တိ တာဝဒေ။
 တေပဇ္ဇ နိဗ္ဗတာ အဂ္ဂိ၊ ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
 118. Ten thousand fires in hell are extinguished
 instantaneously; today those fires are quenched:
 you certainly will become a Buddha.
- ၁၁၉။ ဝိမလော ဟောတိ သူရိယော၊ သဗ္ဗာ ဒိဿန္တိ တာရကာ။
 တေဝိ အဇ္ဇ ပဒိဿန္တိ၊ ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
 119. The sun shines bright and all the stars are visible;
 today they are to be seen: you certainly will
 become a Buddha.
- ၁၂၀။ အနောဝဋ္ဌေန ဥဒကံ၊ မဟိယာ ဥဒ္ဓိန္တိ တာဝဒေ။
 တမ္မဇ္ဇုဒ္ဓိတေ မဟိယာ၊ ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
 120. Instantaneously water gushes forth from the earth
 where no rain has fallen; it continues to gush forth
 from the earth: you certainly will become a Buddha.
- ၁၂၁။ တာရာဂဏာ ဝိရောစန္တိ၊ နက္ခတ္တာ ဂဂနမဏ္ဍလေ။
 ဝိသာခါ စန္ဒိမာယုတ္တာ၊ ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။
 121. Myriads of stars and the asterisms shine in the vault
 of heaven; the asterism of Visākha is in conjunction
 with the moon: you certainly will become a Buddha.

၁၂၂။ ဗိလာသယာ ဒရိသယာ, နိက္ခမန္တိ သကာသယာ။
 တေပဇ္ဇ အာသယာ ဆုဒ္ဓေါ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

122. Creatures that live in hollows and caves have gone forth from their lairs; this day they have left their lairs: you certainly will become a Buddha.

၁၂၃။ န ဟောတိ အရတိ သတ္တာနံ, သန္တုဋ္ဌာ ဟောန္တိ တာဝဒေ။
 တေပဇ္ဇ သဗ္ဗေ သန္တုဋ္ဌာ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

123. There is no discontent among beings, they are now contented: this day all of them are contented: you certainly will become a Buddha.

၁၂၄။ ရောဂါ တဇူပသမ္ပန္တိ, ဇီဃစ္စာ ဝ ဝိနဿတိ။
 တာနိပဇ္ဇ ပဒိဿန္တိ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

124. Diseases now are allayed, and hunger has banished; this day they are no more to be seen: you certainly will become a Buddha.

၁၂၅။ ရာဂေါ တဒါ တနု ဟောတိ, ဒေါသော မောဟော ဝိနဿတိ။
 တေပဇ္ဇ ဝိဂတာ သဗ္ဗေ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

125. Passion now is at its ebb, hatred and delusion have disappeared; this day they have all vanished: you certainly will become a Buddha.

၁၂၆။ ဘယံ တဒါ န ဘဝတိ, အဇ္ဇပေတံ ပဒိဿတိ။
 တေန လိဂေန ဇာနာမ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

126. Fear does not exist any more, for this is what obtains today. By that sign we know that you certainly will become a Buddha.

၁၂၇။ ရဇော နုဒ္ဒံသတိ ဥဒ္ဓံ, အဇ္ဇပေတံ ပဒိဿတိ။
 တေန လိဂေန ဇာနာမ, ဓုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

127. No dust is stirred upward, for this is to be seen today. By that sign we know that you certainly will become a Buddha.

၁၂၈။ အနိဋ္ဌဂန္ဓော ပက္ခမတိ, နိဋ္ဌဂန္ဓော ပဝါယတိ။
သောပဇ္ဇ ဝါယတိ ဂန္ဓော, ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

128. Foul smell recedes, a heavenly fragrance pervades; such fragrance emanates today: you certainly will become a Buddha.

၁၂၉။ သဗ္ဗေ ဒေဝါ ပဒိဿန္တိ, ဌပယိတော အဂ္ဂပိနော။
တေပဇ္ဇ သဗ္ဗေ ဒိဿန္တိ, ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

129. All the deities other than the formless are manifest; all of them are seen this day: you certainly will become a Buddha.

၁၃၀။ ယာဝတာ နိရယာ နာမ, သဗ္ဗေ ဒိဿန္တိ တာဝဒေ။
တေပဇ္ဇ သဗ္ဗေ ဒိဿန္တိ, ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

130. As many as are the hells, all of them are seen forthwith; all of them are seen this day: you certainly will become a Buddha.

၁၃၁။ ကုဏ္ဍာ ကဝါဏှာ သေလာ စ, န ဟောန္တာဝရဏာ တဒါ။
အာကာသဘူတာ တေပဇ္ဇ, ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

131. Walls and doorways and rocks form no barriers now; all of them have turned into space; you certainly will become a Buddha.

၁၃၂။ စုတိ စ ဥပပတ္တိ စ, ခဏေ တသ္မိ န ဝိဇ္ဇတိ။
တာနိပဇ္ဇ ပဒိဿန္တိ, ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ။

132. No death nor birth takes place at this time; such a state is seen this day: you certainly will become a Buddha.

၁၃၃။ ဒဋ္ဌံ ပဂ္ဂဏှ ဝီရိယံ, မာ နိဝတ္တ အဘိက္ကမ။
မယမ္ပေတံ ဝိဇာနာပ, ခုဝံ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ။

133. Make firm your effort, do not go back, go forward. We know this for certain that you will become a Buddha.

၁၃၄။ ဗောဓိသတ္တော ဒီပင်္ကရဒသဗလဿ စ ဒသသဟဿစက္ကဝါဠ-
ဒေဝတာနဉ္စ ဝစနံ သုတွာ ဘိယျောသော မတ္တာယ သဉ္ဇာတုဿဟော ဟုတွာ
စိန္တေသိ “ဗုဒ္ဓါ နာမ အမောဃဝစနာ၊ နတ္ထိ ဗုဒ္ဓါနံ ကထာယ အညထတ္တံ။ ယထာ
ဟိ အာကာသေ ခိတ္တလေဉ္စူဿ ပတနံ ဓုဝံ၊ ဇာတဿ မရဏံ ဓုဝံ၊ အရုဏေ ဥဂ္ဂတေ
သုရိယသုဋ္ဌာနံ၊ အာသယာ နိက္ခန္တသီဟဿ သီဟနာဒနဒနံ၊ ဂရုဂန္ဓာယ ဣတ္ထိယာ
ဘာရမောရောပနံ အဝဿံဘာဝိ၊ ဧဝမေဝ ဗုဒ္ဓါနံ ဝစနံ နာမ ဓုဝံ အမောဃံ၊ အဒ္ဓါ
အဟံ ဗုဒ္ဓေါ ဘဝိဿာမိ”တိ။ တေန ဝုတ္တံ -

134. The Bodhisatta was greatly encouraged when he heard the words of Dīpaṅkara, the Lord of ten powers, and of the deities of the ten thousand world spheres; and he reflected, “Buddhas indeed, make no empty statements; there is no deviation in the statements of Buddhas. Even as it is certain and must necessarily happen that the clod of earth thrown into the air should fall, as death comes to the born, as sunrise follows the setting in of the dawn, as a lion roars its lion’s roar when it leaves the lair, as a woman delivers her child when she is in an advanced state of pregnancy, even so the statements of Buddhas are sure to come true and cannot fail. Assuredly, I will become a Buddha.” For it is said:

၁၃၅။ “ဗုဒ္ဓဿ ဝစနံ သုတွာ၊ ဒသသဟဿီန ဣဘယံ။
တုဋ္ဌဟဋ္ဌော ပမောဒိတော၊ ဧဝံ စိန္တေသဟံ တဒါ။

135. Having heard the words of the Buddha as well as of the deities of the ten thousand world spheres, gladdened and overjoyed, I then thought thus:

၁၃၆။ အဒ္ဓေဇ္ဈဝစနာ ဗုဒ္ဓါ၊ အမောဃဝစနာ ဇိနာ။
ဝိတထံ နတ္ထိ ဗုဒ္ဓါနံ၊ ဓုဝံ ဗုဒ္ဓေါ ဘဝါမဟံ။

136. There is no duplicity in the words of the Buddhas, the Conquerors do not utter empty words, there is no falsehood in the Buddhas: I certainly will become a Buddha.

၁၃၇။ ယထာ ခိတ္တံ နဘေ လေဉ္စ၊ ဓုဝံ ပတတိ ဘူမိယံ။
တထေဝ ဗုဒ္ဓသေဌာနံ, ဝစနံ ဓုဝသဿတံ။

137. Even as a clod hurled into the sky, for certainty falls to the ground, even so, the words of the great Buddhas are eternal and sure.

၁၃၈။ ယထာပိ သဗ္ဗသတ္တာနံ, မရဏံ ဓုဝသဿတံ။
တထေဝ ဗုဒ္ဓသေဌာနံ, ဝစနံ ဓုဝသဿတံ။

138. Even as death to all creatures is assured and is for all time, even so the words of the great Buddhas are eternal and sure.

၁၃၉။ ယထာ ရတ္တိက္ခယေ ပတ္တေ, သုရိယုဂ္ဂမနံ ဓုဝံ။
တထေဝ ဗုဒ္ဓသေဌာနံ, ဝစနံ ဓုဝသဿတံ။

139. Even as the sunrise is certain when night fades into day, even so the words of the great Buddhas are eternal and sure.

၁၄၀။ ယထာ နိက္ခန္တသယနဿ, သီဟဿ နဒနံ ဓုဝံ။
တထေဝ ဗုဒ္ဓသေဌာနံ, ဝစနံ ဓုဝသဿတံ။

140. Even as the roaring of the lion that has left its lair is certain, even so the words of the great Buddhas are eternal and sure.

၁၄၁။ ယထာ အာပန္နသတ္တာနံ, ဘာရမောရောပနံ ဓုဝံ။
တထေဝ ဗုဒ္ဓသေဌာနံ, ဝစနံ ဓုဝသဿတံ။

141. Even as the delivery is certain to those who are about to bring forth young, even so the words of the great Buddha are eternal and sure.

၁၄၂။ သော “ဓုဝါဟံ ဗုဒ္ဓေါ ဘဝိဿာမိ”တိ ဧဝံ ကတသန္နိဋ္ဌာနော ဗုဒ္ဓကာရကေ ဓမ္မေ ဥပဓာရေတုံ “ကဟံ န ခေါ ဗုဒ္ဓကာရကဓမ္မာ, ကိ ဉဒ္ဓံ, ဥဒါဟု အဓော, ဒိဿာသု, ဝိဒိဿာသု”တိ အနုက္ကမေန သကလံ ဓမ္မဓာတုံ ဝိစိနန္တော ပေါရာဏကဗောဓိသတ္တေဟိ အာသေဝိတနိသေဝိတံ ပဌမံ ဒါနပါရမီ ဒိသ္မာ ဧဝံ အတ္တာနံ ဩဝဒိ - “သုမေဓပဏ္ဍိတ, တွံ ဣတော ပဋ္ဌာယ ပဌမံ ဒါနပါရမီ ပူရေယျာသိ။ ယထာ ဟိ နိက္ကုဋ္ဌိတော ဥဒကကုမ္ဘော နိဿေသံ ကတ္တာ ဥဒကံ

ဝမတိယေဝ, န ပဇ္ဇာဟရတိ, ဝေမေဝ ခနံ ဝါ ယသံ ဝါ ပုတ္တံ ဝါ ဒါရံ ဝါ အင်္ဂပစ္စင်္ဂံ ဝါ အနောလောကေတွာ သမ္ပတ္တယာဓကောနံ သမ္ပန္တ ကုန္တိတိန္ဒြိတံ နိဿေသံ ကတွာ ဒဒမာနော ဗောဓိရုက္ခမူလေ နိသီဒိတွာ ဗုဒ္ဓေါ တာဝိဿသီ"တိ ပဌမံ ဒါနပါရမိံ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာသိ။ တေန ပုတ္တံ -

***The Contributory Conditions to Enlightenment:
The Perfection of Generosity***

142. Having thus made his resolution, "I will certainly become a Buddha," he searched in due course the entire cosmic order in order to investigate the contributory conditions to Enlightenment, saying "where are the contributory condition to Enlightenment? Are they above or below, or in the principal or the intermediate directions?" and he beheld the first Perfection, of Generosity, which was practiced and followed by former Bodhisattas. And he admonished himself thus: "O Wise Sumedha, from now on fulfill the first Perfection of Generosity. Just as an overturned water-pot discharges its water holding back nothing and drawing in nothing, so by giving everything in charity to supplicants that come to you, each according to his wish, holding back nothing, without regard to wealth or fame or wife and child or one limb or the other of the body, you will become a Buddha, seated at the foot of the Bodhi tree." Saying so he firmly resolved on the first Perfection of Generosity. For it is said:

၁၄၃။ "ဟန္တ ဗုဒ္ဓကရေ ဓမ္မေ, ဝိစိနာမိ က္ကတော စိတော။
ဥဒ္ဓံ အစော ဒသ ဒိသာ, ယာဝတာ မေဓာတုယာ။

143. Well, now, I search here and there, above, below or in the ten directions, as far as the cosmic order prevails, for the contributory conditions to Enlightenment.

၁၄၄။ ဝိစိနန္တော တဒါဒက္ခိံ, ပဌမံ ဒါနပါရမိံ။
ပုဗ္ဗကေဟိ မဟေသီဟိ, အနုစိတ္တံ မဟာပထံ။

144. Then in my search I saw the first Perfection of Generosity, the great highway followed by the mighty sages of the past.

၁၄၅။ ကူမံ တံ ပဌမံ တာဝံ, ဒဠံ ကတွာ သမာဒိယ။
ဒါနပါရမိတံ ဂစ္ဆ, ယဒိ ဗောဓိ ပတ္တုမိစ္ဆသိ။

145. Firstly, make firm and take upon yourself the Perfection of Generosity and proceed, if you wish to attain Enlightenment.

၁၄၆။ ယထာပိ ကုမ္ဘော သမ္ပုဏ္ဏော, ယဿ ကဿပိ အဓောကတော။
ဝမတေဝုဒကံ နိဿေသံ, န တတ္ထ ပရိရက္ခတိ။

146. Just as a pot full to the brim when overturned by someone discharges all its water and holds nothing back in it,

၁၄၇။ တထေဝ ယာစကေ ဒိသ္မာ, ဟိနမုက္ကဋ္ဌမဇ္ဈိမေ။
ဒဒါဟိ ဒါနံ နိဿေသံ, ကုမ္ဘော ဝိယ အဓောကတော”တိ။

147. So, seeing supplicants whether high or low or middling, give away everything in charity, like the overturned pot.

၁၄၈။ အထဿ “န. ဣန္ဒြေကေဟေဝ ဗုဒ္ဓကာရုကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိ
ဥတ္တရိပိ ဥပဓာရယတော ဒုတိယံ သီလပါရမိဒိသ္မာ တေဒဟောသိ - “သုမေဓပဏ္ဍိတ,
တံ ကူတော ပဌာယ သီလပါရမိဗ္ဗိ ပူရေယျာသိ။ ယထာ ဟိ စမရီမိဂေါ နာမ ဇီဝိတဗ္ဗိ
အနောလောကေတွာ အတ္တနော ဝါလမေဝ ရက္ခတိ, ဧဝံ တွဗ္ဗိ ကူတော ပဌာယ
ဇီဝိတဗ္ဗိ အနောလောကေတွာ သီလမေဝ ရက္ခန္တော ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဒုတိယံ
သီလပါရမိ ဒဠံ ကတွာ အဓိဋ္ဌာသိ။ တေန ဝုတ္တံ -

The Perfection of Morality

148. As he investigated further, saying, “This alone cannot possibly constitute the contributory conditions to Enlightenment,” he saw the second Perfection, of Morality, and thought, “O Wise Sumedha, from now on fulfil the Perfection of Morality as well. Just as a camari antelope protects its tail regardless of its life, so you too from now on, regardless even of life, guard your Morality, and become a Buddha.” Reflecting thus he firmly resolved on the second Perfection, of Morality. For it is said:

၁၄၉။ “န ဟေတေ ဣကာယေဝ၊ ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ၊
အညေဝိ ဝိစိနိဿာမိ၊ ယေ ဓမ္မာ ဗောဓိပါစနာ။

149. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၅၀။ ဝိစိနန္တော တဒါဒက္ခိ၊ ဒုတိယံ သီလပါရမိ။
ပုဗ္ဗကေဟိ မဟေသီဟိ၊ အာသေဝိတနိသေဝိတံ။

150. Then in my search I saw the second Perfection, of Morality, the great highway followed by the mighty sages of the past.

၁၅၁။ ဣမံ တံ ဒုတိယံ တာဝ၊ ဒဠ္ဋံ ကတွာ သမာဒိယ။
သီလပါရမိတံ ဂစ္ဆ၊ ယဒိ ဗောဓိ ပတ္တုမိစ္ဆသိ။

151. Secondly, make firm and take upon yourself this Perfection of Morality and proceed, if you wish to attain Enlightenment.

၁၅၂။ ယထာပိ စမရီ ဝါလံ၊ ကိသ္ဋိန္ဒိ ပဋိလဂ္ဂိတံ။
ဥပေတိ မရဏံ တတ္ထ၊ န ဝိဇ္ဇာပေတိ ဝါလမိ။

152. Just as a camari antelope reaches death when its tail is entangled in some object, but does not injure the tail,

၁၅၃။ တထေဝ စတူသု ဘူမိသု၊ သီလာနိ ပရိပူရယ။
ပရိရက္ခ သဗ္ဗဒါ သီလံ၊ စမရီ ဝိယ ဝါလမိန္ဒိ။

153. So, having perfected the moral precepts in their four spheres, always guard your morality as the camari its tail.

၁၅၄။ အထဿ “န ဣဇ္ဇကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိဥတ္တရိပိ
ဥပဓာရယတော တတိယံ နေက္ခမ္မပါရမိ ဒိဿာ တေဒဟောသိ “သုမေဓပဏ္ဍိတ၊
တု ဣတော ပဋ္ဌာယ နေက္ခမ္မပါရမိမ္ပိ ပူရေယျာသိ။ ယထာ ဟိ စိရံ ဗန္ဓနာဂါရေ
ဝသမာနော ပုရိသော န တတ္ထ သိနေဟံ ကရောတိ၊ အထ ခေါ ဥက္ကဏ္ဍိတောယေဝ
အဝသိတုကာမော ဟောတိ၊ ဝေမေဝ တွမ္ပိ သဗ္ဗဘဝေ ဗန္ဓနာဂါရသဒိသေ ကတွာ

သဗ္ဗဘဝေဟိ ဥက္ကဏ္ဍိတော မုဗ္ဗိတုကာမော ဟုတွာ နေက္ခမ္မာဘိမုခေါဝ ဟောဟိ၊
ဝေ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ တတိယံ နေက္ခမ္မပါရမီ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာသိ၊ တေန
ဝုတ္တံ-

The Perfection of Renunciation

154. As he investigated further, saying, “These alone cannot possibly constitute the contributory conditions to Enlightenment,” he saw the third Perfection, of Renunciation, and thought, “O Wise Sumedha, from now on fulfill the perfection of renunciation as well. Just as a man serving a long sentence in prison feels no love for it, but is disgusted with it and does not wish to live there any longer, so you too should be desirous of escaping from all states of becoming, considering them as prisons; and being disgusted with them you proceed in the direction of renunciation and thus become a Buddha.” Reflecting thus he firmly resolved on the third Perfection, of Renunciation. For it is said:

၁၅၅။ “န ဟေတေ ဣက္ခကာယေဝ၊ ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။
အညေပိ ဝိစိနိဿာမိ၊ ယေ ဓမ္မာ ဗောဓိပါစနာ။

155. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၅၆။ ဝိစိနန္တော တဒါဒက္ခိ၊ တတိယံ နေက္ခမ္မပါရမီ။
ပုဗ္ဗကေဟိ မဟေသီဟိ၊ အာသေဝိတနိသေဝိတံ။

156. Then in my search I saw the third Perfection, of Renunciation, the great highway followed by the mighty sages of the past.

၁၅၇။ ဣမံ တွံ တတိယံ တာဝ၊ ဒဋ္ဌံ ကတွာ သမာဒိယ။
နေက္ခမ္မပါရမိတံ ဂစ္ဆ၊ ယဒိ ဗောဓိ ပတ္တုမိစ္ဆသိ။

157. Thirdly, make firm and take upon yourself this Perfection of Renunciation, and proceed, if you wish to attain Enlightenment.

၁၅၈။ ယထာ အန္တုဃရေ ပုရိသော၊ စိရဝတ္ထော ဒုခဏိတော။
န တတ္ထ ရာဂံ ဇနေတိ၊ မုတ္တိမေဝ ဂဝေသတိ။

158. Just as a man who has lived long in the prison-house,
tormented with suffering, forms no attachment to it
but is eager for his release,

၁၅၉။ တထေဝ တွံ သဗ္ဗဘဝေ၊ ပဿ အန္တုဃရေ ဝိယ။
နေက္ခမ္မာဘိမုခေါ ဟောဟိ၊ ဘဝတော ပရိမုတ္တိယာ”တိ။

159. So look upon all states of becoming as prisons and
proceed in the direction of renunciation to obtain
release from becoming.

၁၆၀။ အထဿ “န ဣန္ဒကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိ
ဥတ္တရိပိ ဥပဓာရယတော စတုတ္ထံ ပညာပါရမိဒိသ္ဗာ တေဒဟောသိ - “သုမေပဏ္ဍိတ၊
တွံ က္ကတော ပဌာယ ပညာပါရမိဒ္ဓိ ပူရေယျာသိ။ ဟိနမဇ္ဈိမုက္ကဋ္ဌေသု ကဉ္စိ အဝဇ္ဇေတွာ
သဗ္ဗေပိ ပဏ္ဍိတေ ဥပသကံမိတွာ ပဉ္စ ပုစ္ဆေယျာသိ။ ယထာ ဟိ ပိဏ္ဍာစာရိကော
ဘိက္ခု ဟိနာဒိကေသု ကုလေသု ကိဉ္စိ အဝဇ္ဇေတွာ ပဋိပါဋိယာ ပိဏ္ဍာယ စရန္တော
ခိပ္ပံ ယာပနံ လဘတိ၊ ဧဝံ တုဗ္ဗိ သဗ္ဗပဏ္ဍိတေ ဥပသကံမိတွာ ပဉ္စ ပုစ္ဆန္တော ဗုဒ္ဓေါ
ဘဝိဿသိ”တိ စတုတ္ထံ ပညာပါရမိ ဒဉ္စ ကတွာ အဓိဋ္ဌာသိ။ တေန ဝုတ္တံ -

The Perfection of Wisdom

160. As he investigated further, saying, “These alone cannot possibly constitute the contributory conditions to Enlightenment,” he saw the fourth Perfection, of Wisdom, and thought, “O Wise Sumedha, from now on fulfill the Perfection. of Wisdom as well. Without avoiding any one among the small, middling, and exalted, do you approach all wise men and ask them questions. Just as a mendicant friar on his begging round goes to each one in due order avoiding none of the families in the various categories beginning with the poor, and obtains in no time the food for his sustenance, so approach all wise men, and asking them questions become a Buddha. “Reflecting thus he firmly resolved on the fourth Perfection, of Wisdom. For it is said:

၁၆၁။ “န ဟေတေ ဣကာယေဝ, ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။
အညေဝိ ဝိစိနိဿာမိ, ယေ ဓမ္မာ ဗောဓိပါနော။

161. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၆၂။ “ဝိစိနန္တော တဒါဒက္ခိ, စတုတ္ထံ ပညာပါရမိ။
ပုဗ္ဗကေဟိ မဟေသီဟိ, အာသေဝိတနိသေဝိတံ။

162. Then in my search I saw the fourth Perfection, of Wisdom, the great highway followed by the mighty sages of the past.

၁၆၃။ “ဣမံ တံ စတုတ္ထံ တာဝ, ဒဉ္စံ ကတွာ သမာဒိယ။
ပညာပါရမိတံ ဂစ္ဆ, ယဒိ ဗောဓိ ပတ္တုမိစ္ဆသိ။

163. Fourthly, make firm and take upon yourself the Perfection of Wisdom and proceed, if you wish to attain Enlightenment. {22}

၁၆၄။ “ယထာပိ ဘိက္ခု ဘိက္ခုန္တော, ဟိနမုက္ကဋ္ဌမဇ္ဈိမေ။
ကုလာနိ န ဝိဝဇ္ဇန္တော, ဧဝံ လဘတိ ယာပနံ။

164. Just as a mendicant friar, while begging his food obtains his sustenance without avoiding the houses of the rich, poor or the middling,

၁၆၅။ “တထေဝ တံ သဗ္ဗကာလံ, ပရိပုစ္ဆန္တော ဗုဓံ ဇနံ။
ပညာပါရမိတံ ဂန္တိ, သမ္မောဓိံ ပါပုဏိဿသိ”တိ။

165. So, reach the Perfection of Wisdom by constantly questioning the wise men and attain Enlightenment.

၁၆၆။ အထဿ “န ဣက္ခကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိ ဥတ္တရိပိ ဥပဓာရယတော ပဉ္စမံ ဝီရိယပါရမိံ ဒိသ္မာ တေဒဟောသိ - “သုမေဓပဏ္ဍိတ, တံ ဣတော ပဋ္ဌာယ ဝီရိယပါရမိဗ္ဗိ ပူရေယျာသိ။ ယထာ ဟိ သီဟော မိဂရာဇာ သဗ္ဗဣရိယာပထေသု ဒဉ္စဝီရိယော ဟောတိ, ဧဝံ တွဗ္ဗိ သဗ္ဗဘဝေသု

သဗ္ဗတ္ထရိယာပထေသု ဒဋ္ဌဝိရိယော အနောလိနဝိရိယော သမာနော ဗုဒ္ဓေါ
ဘဝိဿသီ”တိ ပဉ္စမံ ဝိရိယပါရမိံ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာသိ။ တေန ဝုတ္တံ -

The Perfection of Effort

166. As he investigated further, saying, “This alone cannot possibly constitute the contributory conditions to Enlightenment,” he saw the fifth Perfection, of Effort, and thought, “O Wise Sumedha, from now on fulfil the Perfection of Effort as well. Just as the lion, the king of beasts, exhibits great energy in all its postures, so exhibit strenuous exertion with unabated energy in all your postures in every state of becoming, and become a Buddha.” Reflecting thus he firmly resolved on the fifth Perfection, of Effort. For it is said;

၁၆၇။ “န ဟေတေ ဣက္ခကာယေဝ, ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။
အညေဝိ ဝိစိနိဿာမိ, ယေ ဓမ္မာ ဗောဓိပါစနာ။

167. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၆၈။ ဝိစိနန္တော တဒါဒက္ခိ, ပဉ္စမံ ဝိရိယပါရမိံ။
ပုဗ္ဗကေဟိ မဟေသီဟိ, အာသေဝိတနိသေဝိတံ။

168. Then in my search I saw the fifth Perfection, of Effort, the great highway followed by the might sages of the past.

၁၆၉။ ဣမံ တွံ ပဉ္စမံ တာဝ, ဒဋ္ဌံ ကတွာ သမာဒိယ။
ဝိရိယပါရမိတံ ဂစ္ဆ, ယဒိ ဗောဓိ ပတ္တုမိစ္ဆသိ။

169. Fifthly, make firm and take upon yourself this Perfection of Effort and proceed, if you wish to attain Enlightenment.

၁၇၀။ ယထာပိ သီဟော မိဂရာဇာ, နိသဇ္ဇဌာနစကံမေ။
အလိနဝိရိယော ဟောတိ, ပဂ္ဂဟိတမနော သဒါ။

170. Just as the lion the King of beasts, in its postures of sitting, standing and walking, exhibits unabated vigour and is always courageous at heart,

၁၇၁။ တထေဝ တံ သဗ္ဗဘဝေ၊ ပဂ္ဂဏ ဝီရိယံ ဒဋ္ဌံ။
ဝီရိယပါရမိတံ ဂန္တိ၊ သမ္မောဓီ ပါပုဏိဿသီ”တိ။

171. So make firm your effort in all states of becoming, reach the Perfection of Effort and attain Enlightenment.

၁၇၂။ အထသ “န ဣန္ဒြေကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိ ဥတ္တရိပိ ဥပဓာရယတော ဆဋ္ဌံ ခန္တိပါရမိ ဒိသ္မာ တေဒဟောသိ - “သုမေဓပဏ္ဍိတ၊ တံ ဣတော ပဋ္ဌာယ ခန္တိပါရမိဗ္ဗိ ပူရေယျာသိ။ သမ္မာနနေပိ အဝမာနနေပိ ခမောတဝေယျာသိ။ ယထာ ဟိ ပထဝီယံ နာမ သုစိဗ္ဗိ ပက္ခိပန္တိ အသုစိဗ္ဗိ၊ န တေန ပထဝီ သိနေဟံ၊ န ပဋိသံ ကရေတိ၊ ခမတိ သဟတိ အဓိဝါသေတိယေဝ၊ ဧဝံ တုဗ္ဗိ သမ္မာနနာဝမာနနက္ခမော သမာနော ဗုဒ္ဓေါ ဘဝိဿသီ”တိ ဆဋ္ဌံ ခန္တိပါရမိ ဒဋ္ဌံ ကတ္တာ အဓိဋ္ဌာသိ။ တေန ဝုတ္တံ -

The Perfection of Patience

172. As he investigated further, saying, “These alone cannot possibly constitute the contributory conditions to Enlightenment,” he saw the sixth Perfection, of Patience, and thought, “O Wise Sumedha, from now on fulfill the Perfection of Patience as well; be indifferent in both praise and censure. Just as things both pure and impure are cast upon the earth, and the earth on that account shows neither pleasure nor displeasure, but bears them up, suffers them and endures them, so be indifferent equally to both praise and censure, and become a Buddha.” Reflecting thus he firmly resolved on the sixth Perfection, of Patience. For it is said:

၁၇၃။ “န ဟေတေ ဣန္ဒြေကာယေဝ၊ ဗုဒ္ဓဓမ္မာ ဘဝိဿာရေ။
အညေဝိ ဝိစိနိဿာမိ၊ ယေ ဓမ္မာ ဗောဓိပါစနာ။

173. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၇၄။ ဝိစိနန္ဒော တဒါဒက္ခိ၊ ဆဌမံ ခန္တိပါရမီ။

ပုဗ္ဗကေဟိ မဟေသီဟိ၊ အာသေဝိတနိသေဝိတံ။

174. Then in my search I saw the sixth Perfection, of
Patience, the great highway followed by the mighty
sages of the past.

၁၇၅။ ဣမံ တံ ဆဌမံ တာဝ၊ ဒဋ္ဌံ ကတွာ သမာဒိယ။

တတ္ထ အဒ္ဓေဇ္ဈမာနသော၊ သမ္မောဓိံ ပါပုဏိဿသိ။

175. Sixthly, make firm and take this upon yourself.
With undivided attention in it you will attain perfect
Enlightenment. [23]

၁၇၆။ ယထာပိ ပထဝီ နာမ၊ သုစိမ္မိ အသုစိမ္မိ

သဗ္ဗံ သဟတိ နိက္ခေပံ၊ န ကရေတိ ပဋိပံ တယာ။

176. Just as the earth suffers all that is thrown upon it,
both pure and impure and shows no resentment nor love,

၁၇၇။ တထေဝ တွမ္ပိ သဗ္ဗေသံ၊ သမ္မာနာဝမာနက္ခမော။

ခန္တိပါရမိတံ ဂန္တိ၊ သမ္မောဓိံ ပါပုဏိဿသိ”တိ။

177. So while enduring the praise or reproach of every
one reach the Perfection of Patience and attain Enlightenment.

၁၇၈။ အထဿ “န ဣန္ဒြေကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိ
ဥတ္တရိပိ ဥပမာရယတော သတ္တမံ သစ္စပါရမီ ဒိဿာ တေဒဟောသိ - “သုမေပဗန္ဓိတ၊
တံ ကုတော ပဋ္ဌာယ သစ္စပါရမီပွဲ ပူရေယျာသိ။ အသနိယာ မတ္တကေ ပတမာနာယပိ
ဓနာဒိနံ အတ္တယ ဆန္ဒာဒိဝေသေန သမ္ပဇာနမုသာဝါဒံ နာမ မာကာသိ။ ယထာ ဟိ
ဩသဓိတာရကာ နာမ သဗ္ဗဥတူသု အတ္တနော ဂမနဝိထိံ ဇဟိတွာ အညာယ
ဝိထိယာ န ဂစ္ဆတိ၊ သကဝိထိယာဝ ဂစ္ဆတိ၊ ဝေမေဝ တွမ္ပိ သစ္စံ ပဟာယ မုသာဝါဒံ
နာမ အကရောန္တောယေဝ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ သတ္တမံ သစ္စပါရမီ ဒဋ္ဌံ ကတွာ
အဓိဋ္ဌာသိ။ တေန ဂုတ္တံ -

The Perfection of Truth

178. As he investigated further, saying, “these alone
cannot possibly constitute the contributory conditions to
Enlightenment,” he saw the seventh Perfection, of Truth, and

thought, "O Wise Sumedha, from now on fulfil the Perfection of Truth as well. Even though the thunderbolt may descend upon your head, do not utter a conscious lie for the sake of wealth and so forth, being actuated by desire and like motives. Just as the "healing-star" Venus pursues its own course through all the seasons without running along a different orbit, so you too, without forsaking the truth and uttering no falsehood, will become a Buddha." Reflecting thus he firmly resolved on the seventh Perfection, of Truth. For it is said:

၁၇၉။ "န ဟေတေ ဣကာယေဝ, ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။
အညေဝိ ဝိစိနိဿာမိ, ယေ ဓမ္မာ ဗောဓိပါစနာ။

179. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၈၀။ ဝိစိနန္တော တဒါဒက္ခိ, သတ္တမံ သစ္စပါရမိ။
ပုဗ္ဗကေဟိ မဟေသီဟိ, အာသေဝိတနိသေဝိတံ။

180. Then in my search I saw the seventh Perfection, of Truth, the great highway followed by the mighty sages of the past.

၁၈၁။ က္ကမံ တွံ သတ္တမံ တာဝ, ဒဠံ ကတွာ သမာဒိယ။
တတ္ထ အဒ္ဓေဇ္ဈဝစနော, သမ္မောဓိံ ပါပုဏိဿသိ။

181. Seventhly, make firm and take this upon yourself. With no duplicity in speech regarding it, you will attain perfect Enlightenment.

၁၈၂။ ယထာပိ ဩသဓိံ နာမ, တုလာဘူတာ သဒေဝကေ။
သမယေ ဥတုဝဿေ ဝါ, န ဝေါက္ကမတိ ဝိထိတော။

182. Just as the 'healing-star' held evenly-balanced by the world with its deities, does not deviate from its course in varying season, time or year.³⁹

³⁹. Read *utuvāsse vā* as in SHB.

၁၈၃။ တထေဝ တွမ္ပိ သစ္စေသု၊ မာ ဝေါက္ကမသိ ဝိထိတော။
သစ္စပါရမိတံ ဂန္တိ၊ သမ္မောဇိ ပါပုဏိဿသိ"တိ။

183. So depart not from your course in things truthful.
Having reached the Perfection of Truth you will
attain Enlightenment.

၁၈၄။ အထဿ "န ဣန္ဒကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ"န္တိ
ဥတ္တရိပုံ ဥပဓာရယတော အဋ္ဌမံ အဓိဋ္ဌာနပါရမိဒိသ္ဗာ တေဒဟောသိ-"သုမေဓပဏ္ဍိတ၊
တွံ ကူတော ပဋ္ဌာယ အဓိဋ္ဌာနပါရမိမ္ပိ ပူရေယျာသိ။ ယံ အဓိဋ္ဌာသိ၊ တသ္မိ အဓိဋ္ဌာနေ
နိစ္စလော ဘဝေယျာသိ။ ယထာ ဟိ ပဗ္ဗတော နာမ သဗ္ဗဒိသာသု ဝါတေဟိ
ပဟဇ္ဈေပိ န ကမ္မတိ န စလတိ၊ အတ္တနော ဌာနေယေဝ တိဋ္ဌတိ၊ ဝေမေဝ တွမ္ပိ
အတ္တနော အဓိဋ္ဌာနေ နိစ္စလော ဟောန္တောဝ ဗုဒ္ဓေါ ဘဝိဿသိ"တိ အဋ္ဌမံ
အဓိဋ္ဌာနပါရမိ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာသိ။ တေန ဂုတ္တံ -

The Perfection of Resolution

184. As he investigated further, saying "These alone cannot possibly constitute the contributory conditions to Enlightenment," he saw the eighth Perfection, of Resolution, and thought. "O Wise Sumedha, from now on fulfill the Perfection of Resolution as well. Be steadfast in whatever resolution you make. As a rock, even while the wind beats upon it on every side, does not tremble nor quake but remains in its own place, likewise be unshaken in your resolution and become a Buddha." Reflecting thus he firmly resolved on the eighth Perfection, of Resolution. For it is said:

၁၈၅။ "န ဟေတေ ဣန္ဒကာယေဝ၊ ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။
အညေပိ ဝိစိနိဿာမိ၊ ယေ ဓမ္မာ ဗောဓိပါစနာ။

185. Not indeed will these alone be the conditions for
Enlightenment. I will look for those other conditions
as well which ripen in Enlightenment. [24]

၁၈၆။ ဝိစိနန္တော တဒါဒက္ခိ၊ အဋ္ဌမံ အဓိဋ္ဌာနပါရမိ။
ပုဗ္ဗကေဟိ မဟေသီဟိ၊ အာသေဝိတနိသေဝိတံ။

186. Then in my search I saw the eighth Perfection, of Resolution, the great highway followed by the mighty sages of the past.
- ၁၈၇။ ကူမံ တံ အဋ္ဌမံ တာဝံ၊ ဒဋ္ဌံ ကတွာ သမာဒိယ။
တတ္ထ တံ အစလော ဟုတွာ၊ သမ္မောဓိံ ပါပုဏီဿသိ။
187. Eighthly, make firm and take this upon yourself. Being unshaken therein you will attain perfect Enlightenment.
- ၁၈၈။ ယထာပိ ပဗ္ဗတော သေလော၊ အစလော သုပ္ပတိဋ္ဌိတော။
န ကမ္မတိ ဘုသဝါတေဟိ၊ သကဋ္ဌာနော တိဋ္ဌတိ။
188. Just as a rocky mountain stable and standing firm is not moved with strong winds, but remains in its place,
- ၁၈၉။ တထေဝံ တုန္ဒိ အဓိဋ္ဌာနော၊ သဗ္ဗဒါ အစလော ဘဝ။
အဓိဋ္ဌာနပါရမိတံ ဂန္ထိ၊ သမ္မောဓိံ ပါပုဏီဿသိ”တိ။
189. So be always steadfast in your resolution. Having reached the Perfection of Resolution you will attain Enlightenment.

၁၉၀။ အထဿ “န ဣန္ဒြေကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ”န္တိ ဥတ္တရိပိ ဥပဓာရယတော နဝမံ မေတ္တာပါရမိဒိသ္ဗာ ဧတဒဟောသိ - “သုမေပေဏှိတ၊ တံ ကူတော ပဋ္ဌာယ နဝမံ မေတ္တာပါရမိဒ္ဓိ ပူရေယျာသိ။ အဟိတေသုပိ ဟိတေသုပိ ဧကစိတ္တော ဘဝေယျာသိ။ ယထာ ဟိ ဥဒကံ နာမ ပါပဇနဿာပိ ကလျာဏ-ဇနဿာပိ သီတိဘာဝံ ဧကသဒိသံ ကတွာ ဖရတိ၊ ဝေမေဝံ တုန္ဒိ သဗ္ဗသတ္တေသု မေတ္တစိတ္တေန ဧကစိတ္တောဝံ ဟောန္တော ဗုဒ္ဓေါ ဘဝိဿသိ”တိ နဝမံ မေတ္တာပါရမိ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာသိ။ တေန ဝုတ္တံ -

The Perfection for Amity

190. As he investigated further, saying, “These alone cannot possibly constitute the contributory conditions to Enlightenment,” he saw the ninth Perfection, of Amity, and thought, “O Wise Sumedha, from now on fulfill the Perfection of Amity as well. Be of the same frame of mind towards those who are well and ill disposed towards you. As water extends its coolness equally alike

to both the wicked and the virtuous, you too remain with the same frame of mind, with thoughts of love towards all creatures, and become a Buddha". Reflecting thus he firmly resolved on the ninth Perfection, of Amity. For it is said:

၁၉၁။ "န ဟေတေ ဣက္ခကာယေဝ, ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။
အညေဝိ ဝိစိနိဿာမိ, ယေ ဓမ္မာ ဗောဓိပါစနာ။

191. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၉၂။ ဝိစိနန္တော တဒါဒက္ခိ, နဝမံ မေတ္တာပါရမီ။
ပုဗ္ဗကေဟိ မဟေသီဟိ, အာသေဝိတနိသေဝိတံ။

192. Then in my search I saw the ninth Perfection, of Amity, the great highway followed by the mighty sages of the past.

၁၉၃။ ဣမံ တွံ နဝမံ တာဝ, ဒဉ္စံ ကတာ သမာဒိယ။
မေတ္တာယ အသမော ဟောဟိ, ယဒိ ဗောဓိ ပတ္တမိစ္ဆသိ။

193. Ninthly, make firm and take this upon yourself. Be unrivalled in friendliness, if you wish to attain Enlightenment.

၁၉၄။ ယထာပိ ဥဒကံ နာမ, ကလျာဏေ ပါပကေ ဇနေ။
သမံ ဖရတိ သီတေန, ပဝါဟေတိ ရဇောမလံ။

194. Just as water suffuses with its coolness both the virtuous and the wicked alike, and washes away dust and impurity,

၁၉၅။ တထေဝ တွမ္ပိ အဟိတဟိတေ, သမံ မေတ္တာယ ဘာဝယ။
မေတ္တာပါရမိတံ ဂန္ထိ, သမ္မောဓိ ပါပုဏီဿသိ"တိ။

195. So develop thoughts of friendliness to friend and foe alike. Having reached the Perfection of Amity you will attain Enlightenment.

၁၉၆။ အထသ "န ဣန္ဒြေကေဟေဝ ဗုဒ္ဓကာရကဓမ္မေဟိ ဘဝိတဗ္ဗ" နှိ ဥတ္တရိပိ ဥပဓာရယတော ဒသမံ ဥပေက္ခာပါရမီဒိဿာ တေဒဟောသိ- "သုမေပေဏှိတ၊ တွ ဣတော ပဋ္ဌာယ ဥပေက္ခာပါရမီမှိ ပူရေယျာသိ။ သုခေပိ ဒုက္ခေပိ မဇ္ဈတ္တောဝ ဘဝေယျာသိ။ ယထာ ဟိ ပထဝီ နာမ သုစိမှိ အသုစိမှိ ပက္ခိပ္ပဓာနာ မဇ္ဈတ္တောဝ ဟောတိ၊ ဝေမေဝ တွမှိ သုခဒုက္ခသု မဇ္ဈတ္တောဝ ဟောန္တော ဗုဒ္ဓေါ ဘဝိဿသိ" ဟိ ဒသမံ ဥပေက္ခာပါရမီ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာသိ။ တေန ဝုတ္တံ -

The Perfection of Equanimity

196. As he investigated further, saying, "These alone cannot possibly constitute the contributory conditions to Enlightenment," he saw the tenth Perfection, of Equanimity, and thought, "O Wise sumedha, from now on fulfil the Perfection of Equanimity as well. Be unperturbed in both prosperity and adversity. As the earth remains indifferent when both pure and impure matter is thrown upon it, you too remain unperturbed in both prosperity and adversity and become a Buddha". Reflecting thus he firmly resolved on the tenth Perfection, of Equanimity. For it is said: [25]

၁၉၇။ "န ဟေတေ ဣန္ဒြေကာယေဝ၊ ဗုဒ္ဓဓမ္မာ ဘဝိဿရေ။

အညေပိ ဝိစိနိဿာမိ၊ ယေ ဓမ္မာ ဗောဓိပါဝနာ။

197. Not indeed will these alone be the conditions for Enlightenment. I will look for those other conditions as well which ripen in Enlightenment.

၁၉၈။ ဝိစိနန္တော တဒါဒက္ခိ၊ ဒသမံ ဥပေက္ခာပါရမီ။
ပုဗ္ဗကေဟိ မဟေသီဟိ၊ အာသေဝိတနိသေဝိတံ။

198. Then in my search I saw the tenth Perfection, of Equanimity, the great highway followed by the mighty sages of the past.

၁၉၉။ ဣမံ တွံ ဒသမံ တာဝ၊ ဒဋ္ဌံ ကတွာ သမာဒိယ။
တုလာဘူတော ဒဇ္ဇော ဟုတွာ၊ သမ္မောဓိ ပါပုဏိဿသိ။

199. Tenthly, make firm and take this upon yourself. Being evenly-balanced and firm, you will attain Enlightenment.

၂၀၀။ ယထာပိ ပထဝီ နာမ, နိက္ခိတ္တံ အသုစိ သုစိ။
ဥပေက္ခတိ ဥဘောပေတေ, ကောပါနနယဝဇ္ဇိတာ။

200. Just as the earth is devoid of hatred or liking and bears with equanimity what is cast upon it, both pure and impure.

၂၀၁။ တထေဝ တွမ္မိ သုခဒုက္ခေ, တုလာဘူတော သဒါ ဘဝ။
ဥပေက္ခာပါရမိတံ ဂန္ထိ, သမ္မောဓိ ပါပုဏိဿသီ"တိ။

201. So always be evenly balanced in both happiness and sorrow. Having gained the Perfection of Equanimity you will attain Enlightenment."

၂၀၂။ တတော စိန္တေသိ - "ဣမသ္မိ လောကေ ဗောဓိသတ္တေဟိ ပူရေတဗ္ဗာ ဗောဓိပရိပါစနာ ဗုဒ္ဓကာရကဓမ္မာ တွေကာယေဝ, ဒသ ပါရမိယော ဌပေတွာ အညေ နတ္ထိ, ဣမာပိ ဒသ ပါရမိယော ဥဒ္ဓံ အာကာသေဝိ နတ္ထိ, ဟေဋ္ဌာ ပထဝီယမ္မိ, ပုရတ္ထိမာဒိသု ဒိသာသုပိ နတ္ထိ, မယုမေဝ ပန ဟဒယမံသတ္တန္တရေ ပတိဋ္ဌိတာ"တိ။
ဝေ တာသံ ဟဒယေ ပတိဋ္ဌိတဘာဝံ ဒိသ္မာ သဗ္ဗာပိ တာ ဒဠံ ကတွာ အဓိဋ္ဌာယ ပုနပ္ပုနံ သမ္မသန္တော အနုလောမပဋိလောမံ သမ္မသတိ, ပရိယန္တေ ဂဟေတွာ အာဒိ ပါပေတိ, အာဒိမိ ဂဟေတွာ ပရိယန္တေ ဌပေတိ, မဇ္ဈေ ဂဟေတွာ ဉာတော ဩသာပေတိ, ဉာတော ကောဋီသု ဟေတွာ မဇ္ဈေ ဩသာပေတိ။

The Perfections

202. He next reflected, "these alone in this world are the contributory conditions to Enlightenment which mature in Enlightenment, and have to be fulfilled by Bodhisattas. And beside these ten Perfections there are no others. These ten Perfections are neither in the sky above, nor on the earth below, nor in the quarters commencing with the East, but they are rooted within my heart." Having thus realized the fact of their being established in the heart, he firmly resolved on them; and grasping them firmly again and again he mastered them in their progressive and regressive orders. Taking them at the end he brought them back to the beginning, taking them at the beginning he took them forward to the end; taking them at the centre he concluded at the two ends and taking them at the two extremities he concluded at the centre.

ဗာဟိရကဘဏ္ဍပရိစ္ဆာဏေါ ဒါနပါရမီ နာမ၊ အင်္ဂပရိစ္ဆာဏေါ ဒါနဥပပါရမီ နာမ၊ ဇိဝိတပရိစ္ဆာဏေါ ဒါနပရမတ္ထပါရမီ နာမာတိ ဒသ ပါရမီယော ဒသ ဥပပါရမီယော ဒသ ပရမတ္ထပါရမီယော ယန္တတေလံ ဝိနိဝဇ္ဇန္တော ဝိယ မဟာမေရူ မတ္ထံ ကတ္တာ စက္ကဝါဠမဟာသမုဒ္ဒံ အာလုဋ္ဌေန္တော ဝိယ စ သမ္ပဿိ။ တဿောဝံ ဒသပါရမီယော သမ္ပသန္တဿ ဓမ္မတေဇေန စတုနဟုတာမိကဒ္ဓိယောဇနသတသဟဿဗဟလာ အယံ မဟာပထဝီ ဟတ္ထိနာ အက္ကန္တနဋကလာပေါ ဝိယ၊ ပိဋိယမာနံ ဥဇ္ဈယန္တံ ဝိယ စ မဟာဝီရဝံ ဝီရဝမာနာ သင်္ကမ္ပိ သမ္ပကမ္ပိ သမ္ပဝေဓိ၊ ကုလာလစက္ကံ ဝိယ တေလယန္တစက္ကံ ဝိယ စ ပရိတ္တမိ။ တေန ဂုတ္တံ -

The Earth Trembles

Thinking that the sacrifice of limb is like unto the Perfections, that of worldly possessions to the Sub-perfections, and that of life to the Supreme Perfections he mastered the ten Perfections, the ten Sub-perfections, and the ten Supreme Perfections, like one making an emulsion of two kindred oils or churning up the great ocean skirting the universe using the mighty peak Meru as the churning rod. As he continued to master the ten perfections, by the power of his virtue this great earth four nahutas⁴⁰ and two hundred thousand yojanas⁴¹ in thickness trembled, shook quaked making a mighty roar, like a sheaf of reeds trodden by an elephant or a sugar mill with pressure applied to it; and it spun round and round like a potter's wheel or the wheel of an oil-mill. Therefore it is said:

၂၀၃။ “တ္ထေကာယေဝ တေ လောကေ၊ ယေ ဓမ္မာ ဓောဓိပါစနာ။
တတုဒ္ဓံ နတ္ထိ အညုတြ၊ ဒဋ္ဌံ တတ္ထ ပတိဋ္ဌာ။

203. These alone in the world are the conditions which ripen in Enlightenment. Beyond these there are no others; establish yourself firmly in them.

၂၀၄။ ဣမေ ဓမ္မေ သမ္ပသတော၊ သဘာဝသရသလက္ခဏေ။
ဓမ္မတေဇေန ဝသုဓာ၊ ဒေသသဟဿံ ပကမ္ပထ။

⁴⁰. A *nahuta* is a very large number: a “myriad”.

⁴¹. A *yojana* is a length of distance, a “leagu”. This is reckoned as the distance a team of horses can draw a chariot without tiring (see s.v. in PED).

204. As he mastered these conditions characterized by their natural and intrinsic qualities, the earth trembled ten thousand fold by the power of his virtue.

၂၀၅။ စလတိ ရဝတိ ပထဝီ၊ ဥစ္ဆယန္တံ ပိဋိတံ။
တေလယန္တေ ယထာ စက္ကံ၊ ဝေံ ကမ္မတိ မေဒနီ"တိ။

205. The earth trembled and resounded like a sugar mill with pressure applied, or like the wheel of and oil-mill; thus did the earth quake.[26]

၂၀၆။ မဟာပထဝီယာ ကမ္မမာနာယ ရမ္မနဂရဝါသိနော သဏ္ဌာတုံ
အသက္ကောန္တ ယုဂန္တဝါတဏှာဟတာ မဟာသာလာ ဝိယ မုစ္ဆိတမုစ္ဆိတာဝ ပပတိသု၊
ယဿဒိနိ ကုလာလဘာနောနိ ပဝဇ္ဇန္တာနိ အညမညံ ပဟရန္တာနိ စုဏ္ဏဝိစုဏ္ဏာနိ
အဟေသုံ။ မဟာဇနော ဘိတတသိတော သတ္တာရုံ ဥပသင်္ကမိတွာ "ကီ န ခေါ
ဘဂဝါ နာဂါဝဇ္ဇော အယံ ဘူတယက္ခဒေဝတာသု အညတရာဝဇ္ဇောတိ န ဟိ မယံ
တေံ ဇာနာမ၊ အဝိစ ခေါ သဗ္ဗေဝိ အယံ မဟာဇနော ဥပဒ္ဓုတော၊ ကီ န ခေါ
ဣမဿ လောကဿ ပါပကံ ဘဝိဿတိ၊ ဥဒါဟု ကလျာဏံ၊ ကထေထ နော
တေံ ကာရဏ"န္တိ အာဟ။ အထ သတ္တာ တေသံ ကထံ သုတွာ "တုမေ မာ ဘာယထ
မာ စိန္တယိတ္ထ၊ နတ္ထိ ဝေါ ဣတောနိဒါနံ ဘယံ။ ယော သော မယာ အဇ္ဇ
သုမေပေဏ္ဍိတော 'အနာဂတေ ဂေါတမော နာမဗုဒ္ဓေါ ဘဝိဿတိ'တိ ဗျာကတော၊
သော ဒသ ပါရမိယော သမ္မသတိ၊ တဿ ဒသ ပါရမိယော သမ္မသန္တဿ
ဝိလောဠေန္တဿ ဓမ္မတေဇေန သကလဒသသဟဿိလောကဓာတု ဧကပ္ပဟာရေန
ကမ္မတိ၊ စေဝ၊ ရဝတိ စာ"တိ အာဟ။ တေန ဝုတ္တံ -

The Buddha named Gotama

206. While the earth was trembling the dwellers of the city of Ramma who were unable to endure it fainted and fell like large Sāla⁴² trees struck down by the high winds that prevail at the destruction of the world; water-pots and other vessess fashioned by potters kept on revolving and were reduced to fragments by striking against each other. The people, agitated with fear, went up to the teacher and asked him "What, O Lord, is this turmoil caused

⁴². *Shorea robusta*, the National tree of the Sakyas.

by nāgas or by any others among the spirits, demons, deities and others? We do not know what it is all about.” The teacher listened to what they said and replied “Fear not, be not disturbed. There is no danger arising to you from this. The wise Sumedha, to whom this day I have predicted that he will in the future become the Buddha named Gotama, is now reflecting on the perfections. As he reflects on the perfections and examines them thoroughly the entire ten thousand word system trembles simultaneously, and resounds by the power of his virtue.” For it is said:

၂၀၇။ “ယာဝတ ပရိသာ အာသိ၊ ဗုဒ္ဓဿ ပရိဝေသနေ။
ပဝေဓေဇာနာ သာ တတ္ထ၊ မုစ္ဆိတာ သေသိ ဘူမိယံ။

207. All those who had gathered at the Buddha's refectory, trembled and lay prone on the ground there falling in a swoon.

၂၀၈။ ဃဏှာနေကသဟသာနိ ကုမ္ဘီနဉ္စ သတာ ဗဟူ။
သဉ္စုဏ္ဏမထိတာ တတ္ထ၊ အညမညံ ပယဉ္စိတာ။

208. Many thousands of water-pots and many hundreds of other vessels were reduced to powder and were scattered about there by being dashed against each other.

၂၀၉။ ဥဗ္ဗိဂ္ဂါ တသိတာ ဘီတာ၊ ဘန္တ ဗျဓိတမာနသာ။
မဟာဇနာ သမာဂမ္မ၊ ဒီပကံရမုပါဂမုံ။

209. The multitudes, excited, trembling, frightened, agitated and confused in mind, assembled together and visited the Buddha Dīpaṅkara.

၂၁၀။ ကိ ဘဝိဿတိ လောကဿ၊ ကလျာဏမထ ပါပကံ။
သဗ္ဗော ဥပဒ္ဓုတော လောကော၊ တံ ဝိနောဒေဟိ စက္ခုမ’။

210. (They asked him:) “What will be fall the world, some good or evil? The whole world is afflicted. O discerning Sage, ward off that harm.

၂၁၁။ တေသံ တဒါ သညာပေသိ၊ ဒီပင်္ကရော မဟာမုနိ။
ဝိဿတ္တာ ဟောထ မာ ဘာထ၊ ဣမသ္မိ ပထဝိကမ္ပနေ။

211. The great Sage Dīpaṅkara them pacified them:
Be calm, fear not at this trembling of the earth.

၂၁၂။ ယမဟံ အဋ္ဌ ဗျာကာသိ၊ ဗုဒ္ဓေါ လောကေ ဘဝိဿတိ။
ဧသော သမ္ပသတိ ဓမ္မံ၊ ပုဗ္ဗကံ ဝိနသေဝိတံ။

212. He of whom I have prophesied this day that he will
become a Buddha in the world, now reflects on the
phenomena which conquerors of yore have followed.

၂၁၃။ တဿ သမ္ပသတော ဓမ္မံ၊ ဗုဒ္ဓဘူမိ အသေသတော။
တေနာယံ ကမ္ဘိတာ ပထဝီ၊ ဒသသဟသံ သဒေဝကေ"တိ။

213. As he reflects on these phenomena, the complete
ken of Enlightenment, the earth of the ten thousand
world systems with their deities has trembled.

၂၁၄။ မဟာဇနော တထာဂတဿ ဝစနံ သုတွာ ဟဋ္ဌတုဋ္ဌော မာလာဂန္ဓ-
ဝိလေပနံ အာဒါယ ရမ္မနဂရာ နိက္ခမိတွာ ဗောဓိသတ္တံ ဥပသင်္ကမိတွာ မာလာဒီဟိ
ပူဇေတွာ ဝန္တိတွာ ပဒေက္ခိန္တံ ကတွာ ရမ္မနဂရမေဝ ပါဝိသိ။ ဗောဓိသတ္တောဝိ ဒသ
ပါရမိယော သမ္ပသိတွာ ဝိရိယံ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာယ နိသိန္နာသနာ ဝုဋ္ဌာသိ။ တေန
ဝုတ္တံ -

Songs of praise

214. The multitude too, overflowing with joy on hearing
the words of the Tathagata, left the city of Ramma taking with
them garlands, perfumes and ointments and went to the Bodhisatta.
They made gifts of those garlands and other articles and
worshipped him, and having walked reverentially round him they
returned to the city of Ramma. The Bodhisatta himself made his
firm resolution for the fulfillment of the ten perfection and rose
from his seat. For it is said: [27]

၂၁၅။ "ဗုဒ္ဓဿ ဝစနံ သုတွာ၊ မနော နိဗ္ဗာယံ တာဝဒေ။
သဗ္ဗေ မံ ဥပသင်္ကမ္ပ၊ ပုနာပိ အဘိဝန္တိသုံ။

215. No sooner they heard the words of the Buddha than were their minds reassured. All of them came to me and paid homage once again.

၂၁၆။ သမာဒိယိတွာ ဗုဒ္ဓဂုဏ်၊ ဒဋ္ဌံ ကတွာန မာနသံ။
ဒီပင်္ကရံ နမသိတွာ၊ အာသနာ ဝုဋ္ဌဟိ တဒါ”တိ။

216. Thereupon, having taken upon myself the qualities leading to Enlightenment, with firm mental resolve I saluted Dīpaṅkara and then rose from my seat.

၂၁၇။ အထ ဗောဓိသတ္တံ အာသနာ ဝုဋ္ဌဟန္တံ သကလဒေသသဟဿ-
စက္ကဝါဠဒေဝတာ သန္တိပတိတွာ ဒိဗ္ဗေဟိ မာလာဂန္ဓေဟိ ပူဇေတွာ ဝန္တိတွာ “အယျ
သုမေဓတာပသ၊ တယာ အဇ္ဇ ဒီပင်္ကရဒေသဗလဿ ပါဒမူလေ မဟတိ ပတ္တနာ
ပတ္တိတာ၊ သာ တေ အနန္တရာယေန သမိဇ္ဈတု၊ မာ တေ ဘယံ ဝါ ဆမ္ဘိတတ္ထံ ဝါ
အဟောသိ၊ သရီရေ အပ္ပမတ္တကောပိ ရောဂေါ မာ ဥပ္ပဇ္ဇိ၊ ခိပ္ပံ ပါရမိယော ပူရေတွာ
သမ္မာသမ္ဗောဓိံ ပဋိဝိဇ္ဇာ။ ယထာ ပုပ္ဖုပဂဇလုပဂါ ချက္ခာ သမယေ ပုပ္ဖန္တိ စေဝ ဖလန္တိ
စ၊ တထေဝ တုမ္ဘိ သမယံ အနတိက္ကမိတွာ ခိပ္ပံ သမ္ဗောဓိမုတ္တမံ ဖုဿသျှ”တိ- အာဒိနိ
ထုတိမင်္ဂလာနိ ပယိရူဒါဟံသု၊ ဇေ ပယိရူဒါဟိတွာ အတ္တနော အတ္တနော
ဒေဝဌာနမေဝ အဂမံသု။ ဗောဓိသတ္တောပိ ဒေဝတာဟိ အဘိတ္တုတော “အဟံ ဒေသ
ပါရမိယော ပူရေတွာ ကပ္ပသတသဟဿာဓိကာနံ စတုန္တံ အသင်္ချေယျာနံ မတ္ထကေ
ဗုဒ္ဓေါ ဘဝိဿာမိ”တိ ဝီရိယံ ဒဋ္ဌံ ကတွာ အဓိဋ္ဌာယ နဘံ အပ္ပဂ္ဂန္တံ ဟိမဝန္တမေဝ
အဂမာသိ။ တေန ဝုတ္တံ -

217. Then the deities of all the thousand world spheres assembled and honored the Bhodhisatta with garlands and perfumes as he rose from his seat, and uttered words of praise and blessing such as. “O venerable ascetic Sumedha, this day you have made a great resolution at the feet of Dipankara, the Lord of ten powers; may you accomplish it without any hindrance, let no fear nor trepidation arise in you, let not the slightest ailment come upon your body, may you in no time fulfil the Perfection and realize perfect Enlightenment. Just as flowering and fruit-bearing trees flower and bear their fruits in seasons, so you too, without exceeding your time limit, will soon embrace the supreme Enlightenment.” Having thus uttered these words they returned

each one to his divine abode. The Bodhisatta too, being thus praised by the deities, made firm his resolve strenuously thinking that after having accomplished the ten Perfections he would become a Buddha four *asankheyyas* and a hundreds thousands *aeons* from then; and rising into the sky returned to the Himalayas. For it is said:

၂၁၈။ “ဒိဗ္ဗံ မာနုသကံ ပုပ္ဖံ, ဒေဝါ မာနုသကာ ဥဘော။
သမောကီရန္တိ ပုပ္ဖေဟိ, ဝုဋ္ဌဟန္တဿ အာသနာ။

218. As he rose from his seat both deities and men
scattered celestial and earthly flowers.

၂၁၉။ ဝေဒယန္တိ စ တေ သောတ္ထိံ, ဒေဝါ မာနုသကာ ဥဘော။
မဟန္တံ ပတ္တိတံ တုယံ, တံ လဘသု ယထိန္တိတံ။

219. Both deities and men conferred their blessing with
the words: “Great is your resolution, attain it as desired.

၂၂၀။ သဗ္ဗိတိယော ဝိဝဇ္ဇန္တု, သောကော ရောဂေါ ဝိနဿတု။
မာ တေ ဘဝန္တန္တရာယာ, ဖုသ နိပ္ပံ ဗောဓိပုတ္တမံ။

220. May all calamities subside and grief and illness
perish; let no harm befall you. May you ere long
attain the highest Enlightenment.

၂၂၁။ ယထာပိ သမယေ ပတ္တေ, ပုပ္ဖန္တိ ပုပ္ဖိနော ဒုမာ။
တထေဝ တွံ မဟာဝီရ, ဗုဒ္ဓဉာဏေန ပုပ္ပဿ။

221. Just as flowering trees blossom when the season
arrives, so may you, O great hero, blossom forth
with the knowledge of Enlightenment.

၂၂၂။ ယထာ ယေ ကေစိ သမ္ဗုဒ္ဓါ, ပူရယံ ဒသ ပါရမီ။
တထေဝ တွံ မဟာဝီရ, ပူရယ ဒသ ပါရမီ။

222. As did all the highest Enlightened Ones fulfil the
ten Perfections, may you as well, O great hero,
fulfil the ten Perfections.

၂၂၃။ ယထာ ယေ ကေဓိ သမ္ဗုဒ္ဓါ၊ ဗောဓိမဏ္ဍပ်ိ ဗုဇ္ဈရေ။
တထေဝ တွံ မဟာဝီရ၊ ဗုဇ္ဈဿ ဇိနဗောဓိယံ။

223. As do all the highest Enlightened Ones gain
awakening at the seat of Enlightenment, so may you,
O great hero, gain awakening at the seat of Enlightenment.

၂၂၄။ ယထာ ယေ ကေဓိ သမ္ဗုဒ္ဓါ၊ ဓမ္မစက္ကံ ပဝတ္တယံ။
တထေဝ တွံ မဟာဝီရ၊ ဓမ္မစက္ကံ ပဝတ္တယ။

224. As did all the highest Enlightened Ones set rolling
the wheel of the Dhamma, so may you, O great hero,
set rolling the of the Dhamma.

၂၂၅။ ပုဏ္ဏမာယေ ယထာ စန္ဒော၊ ပရိသုဒ္ဓေါ ဝိရောစတိ။
တထေဝ တွံ ပုဏ္ဏမနော၊ ဝိရောစ ဒဿသဟဿိယံ။

225. Just as the moon on the full moon might shine in all
its purity, so may you, with your ambitions achieved,
be resplendent in the ten thousand worlds.[28]

၂၂၆။ ရာဟုဗုဒ္ဓော ယထာ သူရိယော၊ တာပေန အတိရောစတိ။
တထေဝ လောကာ မုစ္ဆိတွာ၊ ဝိရောစ သိရိယာ တုဝံ။

226. As the sun released from Rāhu⁴³ dazzles forth with
its heat, so may you be released from the world
and shine forth in glory.

၂၂၇။ ယထာ ယာ ကာဓိ နဒိယော၊ ဩသရန္တိ မဟောဒဓိ။
ဧဝံ သဒေဝကာ လောကာ၊ ဩသရန္တိ တဝန္တိကေ။

227. Just as all the rivers flow into the great ocean, so
may the inhabitants of the world, together with the
deities, congregate before you.

၂၂၈။ တေဟိ ထုတပ္ပသတ္တော မသာ၊ ဒဿ ဓမ္မေ သမာဒိယ။
တေ ဓမ္မေ ပရိပူရေန္တော၊ ပဝနံ ပါဝိသိ တဒါ”တိ။

⁴³. This refers to a solar eclipse. In Indian mythology the demon Rāhu is said to swallow the heavenly bodies during an eclipse.

228. Being thus praised and extolled by them, he took upon himself the ten virtues, and fulfilling them entered the great forest.

သုမေဓကထာ နိဋ္ဌိတာ။

Here ends the story of Sumedha.

၂၂၉။ ရမ္မနဂရဝါသိနောပိ ခေါ နဂရံပဝိသိတွာ ဗုဒ္ဓပ္ပမုခဿ ဘိက္ခုသံဃဿ မဟာဒါနံ အဒံသု။ သတ္တာ တေသံ ဓမ္မံ ဒေသေတွာ မဟာဇနံ သရဏာဒိသု ပတိဋ္ဌာပေတွာ ရမ္မနဂရမှာ နိက္ခမိတွာ တတော ဥဒ္ဓိန္ဒိယဝတာယုကံ တိဋ္ဌန္တော သဗ္ဗံ ဗုဒ္ဓကိစ္စံ ကတွာ အနုက္ကမေန အနုပါဒိသေသာယ နိဗ္ဗာနဓာတုယာ ပရိနိဗ္ဗာယိ။ တတ္ထ ယံ ဝတ္တဗ္ဗံ၊ တံ သဗ္ဗံ ဗုဒ္ဓဝံသေ ဝုတ္တနယေနေဝ ဝေဒိတဗ္ဗံ။ ဝုတ္တဉ္စိ တတ္ထ -

THE ASSURANCES

Dīpaṅkara

229. And so the dwellers of the city of Ramma returned to their city and held a large alms-giving to the Brotherhood of monks with the Buddha at its head. The Teacher preached to them the Doctrine and established the multitude in the refuges and so forth; and departing from the city of Ramma, he discharged afterwards all the obligations of a Buddha till the end of his life and in due course passed away in the element of Nibbāna which is free from any material substratum. All that has to be said with reference to it should be understood as stated in the Buddhavaṃsa.⁴⁴ For it is stated there:

၂၃၀။ “တဒါ တေ ဘောဇယိတွာန၊ သသံဃံ လောကနာယကံ။
ဥပဂစ္ဆုံ သရဏံ တဿ၊ ဒီပကံရဿ သတ္ထုနော။

230. There they entertained the Leader of the world together with the Brotherhood and sought the refuge of the Teacher Dīpaṅkara.

⁴⁴. Bv II, 189 ff.

၂၃၁။ သရဏာဂမနေန ကဉ္စိ, နိဝေသေတိ တထာဂတော။
ကဉ္စိ ပဉ္စသု သီလေသု, သီလေ ဒသဝိဓေ ပရံ။

231. The Tathāgata established some in the refuges,
some in the five precepts and others in the ten precepts.

၂၃၂။ ကဿဝိ ဒေတိ သာမညံ, စတုရော ဖလမုတ္တမေ။
ကဿဝိ အသမေ ဓမ္မေ, ဒေတိ သော ပဋိသမ္ဘိဒါ။

232. To some he gave ordination with its fourfold fruits
in the highest plane,⁴⁵ to some the unique methods of
analytical knowledge.⁴⁶

၂၃၃။ ကဿဝိ ဝရသမာပတ္တိယော, အဋ္ဌ ဒေတိ နရာသဘော။
တိဿော ကဿဝိ ဝိဇ္ဇာယော, ဆဋ္ဌတိညာ ပဝေစ္ဆတိ။

233. The hero among men conferred on some the eight
noble attainments⁴⁷ and on some others the three
wisdoms and the sixfold intuitive knowledge.⁴⁸

၂၃၄။ တေန ယောဂေန ဇနကာယံ, ဩဝဒတိ မဟာမုနိ။
တေန ဝိတ္ထာရိကံ အာသိ, လောကနာထဿ သာသနံ။

234. In this manner the Great Sage instructed the
multitude. Thereby the dispensation of the Lord
of the world became widespread.

⁴⁵. These are the "fruits" of four stages in the attainment of *nibbāna*, at which the practitioner becomes a "stream-winner" (*sotāpanna*), a "one-returner" (*sakadāgāmi*), a "non-returner" (*anāgāmi*) and an arahant.

⁴⁶. *Patisambhida*: see PED s.v.

⁴⁷. These are the eight stages of meditation: see PED s.v. *samāpatti*.

⁴⁸. The "three wisdoms" are: (1) the divine eye (*dibbacakkhu*), which sees the death and rebirth of beings, (2) the memory of former lives (*pubbenivāsānussati-ñāṇa*) and (3) knowledge of the extinction of corruptions (or "cankers", "banes") (*āsava-khaya-ñāṇa*); to these are added magical powers (*iddhi*), the divine ear (*dibbasota*), and knowledge of others' minds (*ceto-pariya-ñāṇa*) to give the "sixfold intuitive knowledge". Sometimes only five *abhiññā* are mentioned, as in stanza 210, when the "super mundane" (*lokuttara*) attainment of knowledge of the extinction of corruptions, (equivalent to the attainment of Arahantship) is omitted and only the five "mundane" (*lokiya*) attainments given.

၂၃၅။ မဟာဟနုသဘက္ခန္ဓော, ဒီပင်္ကရသနာမကော။
ဗဟူ ဇနေ တာရယတိ, ပရိမောစေတိ ဒုဂ္ဂတိ။

235. He of the mighty jaw and taurine chest, Dīpaṅkara by name, saved the many folk and released them from their evil bourn.

၂၃၆။ ဇောဇနေယျံ ဇနံ ဒိသ္မာ, သတသဟသေပိ ယောဇနေ။
ခဏေန ဥပဂန္တိနံ, ဇောဇေတိ တံ မဟာမုနိ။

236. Having seen even a hundred *yojanas* away folk who can be awakened, the Great Sage would go there in an instant and enlighten them.

၂၃၇။ ပဌမာဘိသမယေ ဗုဒ္ဓေါ, ကောဋိသတမဇောဓယိ။
ဒုတိယာဘိသမယေ နာထော, နဂုတိကောဋိမဇောဓယိ။

237. At the first conversion the Lord Buddha awakened a hundred crores, and at the second a hundred thousand [crores].

၂၃၈။ ယဒါ စ ဒေဝဘဂနမ္ပိ, ဗုဒ္ဓေါ ဓမ္မမဒေသယိ။
နဂုတိကောဋိသဟသာနံ, တတိယာဘိသမယော အဟု။

238. When the Buddha preached the Doctrine in the abode of the devas there took place the third conversion of ninety thousand crores.[29]

၂၃၉။ သန္တိပါတာ တယော အာသုံ, ဒီပင်္ကရသ သတ္ထုနော။
ကောဋိသတသဟသာနံ, ပဌမော အာသိ သမာဂမော။

239. The Teacher Dīpaṅkara had three congregations, the first assembly consisted of a hundred thousand crores.

၂၄၀။ ပုန နာရဒကူဋမ္ပိ, ပဝိဝေကဂတေ ဝိနေ။
ဒိဏ္ဍာသဝါ ဝိတမလာ, သမိသု သတကောဋိယော။

240. Again, when the conqueror went into seclusion on Nārada peak there assembled a hundred crores of arahants stainless and bane free.

၂၄၁။ ယမ္ဗိ ကာလေ မဟာဝီရော၊ သုဒဿနသိလုစ္စယေ။
နဝုတိကောဋိသဟဿေဟိ၊ ပဝါရေသိ မဟာမုနိ။

241. When the Great Hero dwelt on the Sudassana promontory the Sage then was surrounded by ninety thousand crores.

၂၄၂။ အဟံ တေန သမယေန၊ ဇဋ္ဌိလော ဥဂ္ဂတာပနော။
အန္တလိက္ခမ္ဘိ စရဏော၊ ပဉ္စာဘိညာသု ပါရဂူ။

242. At that time I was matted-hair ascetic of severe penance, able to wander through the sky, having reached mastery in the fivefold intuitive knowledge.⁴⁹

၂၄၃။ ဒသဝီသသဟဿာနံ ဓမ္မာဘိသမယော အဟု။
ဇကဒ္ဓိန္ဒြိယံ အဘိသမယာ၊ ဂဏနာတော အသဒီယာ။

243. There was the realization of the Dhamma to tens and twenties of thousands, those that occurred in ones and twos were beyond all reckoning.

၂၄၄။ ဝိတ္ထာရိကံ ဗာဟုဇေညံ၊ ဣဒ္ဓံ ဖိတံ အဟု တဒါ။
ဒီပကံရဿ ဘဂဝတော၊ သာသနံ သုဝိသောဓိတံ။

244. The dispensation of the Blessed One Dīpaṅkara was widespread, shared by many, prosperous, flourishing, and perfectly purified.

၂၄၅။ စတ္တာရိ သတသဟဿာနိ၊ ဆဋ္ဌဘိညာ မဟိန္ဒိကာ။
ဒီပကံရံ လောကဝိဒံ၊ ပရိဝါရေန္တိ သဗ္ဗဒါ။

245. Four hundred thousand endowed with the sixfold intuitive knowledge and of great psychic power always surrounded Dīpaṅkara, the knower of the world.

⁴⁹. See previous note; Sumedha could not attain Arahantship since he could not then have gone on to become the Buddha Gotama

၂၄၆။ ယေ ကေစိ တေန သမယေန, ဇဟန္တိ မာနသံ ဘဝံ။
အပတ္တမာနသာ သေက္ခာ, ဂရဟိတာ ဘဝန္တိ တေ။

246. Among those in the path of training at that time, whoever left human existence without achieving their ambition were themselves certainly to be blamed.

၂၄၇။ သုပုပ္ဖိတံ ပါဝစနံ, အရဟန္တေဟိ တာဒိဟိ။
ဇီဏာသဝေဟိ ဝိမလေဟိ, ဥပသောဘတိ သဒေဝကေ။

247. The teaching was made efflorescent by the steadfast Arahants who were stainless and free from the banes, and it shone in the world with its deities.

၂၄၈။ နဂရံ ရမ္မဝတိ နာမ, သုဒေဝေါ နာမ ခတ္တိယော။
သုမေဓာ နာမ ဇနိကာ, ဒီပင်္ကရဿ သတ္တုဇော။

248. The city of the Teacher Dīpaṅkara was Rammavatī by name, his father the Khattiya⁵⁰ Sumedha, and his mother Sumadhā.

၂၄၉။ သုမင်္ဂလော စ တိသော စ, အဟေသုံ အဂ္ဂသာဝကာ။
သာဂတော နာမုပ္ပဋ္ဌာကော, ဒီပင်္ကရဿ သတ္တုဇော။

249. The two chief disciples of the Teacher Dīpaṅkara were Sumaṅgala and Tissa and his personal attendant was Sāgata.

၂၅၀။ နန္ဒာ စေဝ သုနန္ဒာ စ, အဟေသုံ အဂ္ဂသာဝိကာ။
ဇောမိ တဿ ဘဂဝတော, ပိပ္ပလီတိ ပဝုစ္စတိ။

250. Nandā and Sunandā were his chief women disciples and the Pipphalī tree⁵¹ was called the Bodhi tree of that Blessed One.

၂၅၁။ အသိတိဟတ္ထမုဗ္ဗေဓော, ဒီပင်္ကရော မဟာမုနိ။
သောဘတိ ဒီပရက္ခေဝ, သာလရာဇာဝ ပုလ္လိတော။

⁵⁰. I.e. "nobleman", "king", "warrior".

⁵¹. The papal tree, same as *Assattha* (Bo), *Ficus religiosa*.

251. The Great Sage Dipaṅkara was eighty cubits in height and he shone like a Dīpa tree⁵² or a lordly Sāla in blossom.
- ၂၅၂။ သတသဟဿဝဿာနိ၊ အာယု တဿ မဟေသိနော။
တာဝတာ တိဌမာနော သော၊ တာရေသီ ဇနတံ ဗဟုံ။
252. The life-span of the Great Sage was hundred thousand years. As long as he remained on earth he forded great multitudes across.
- ၂၅၃။ ဇောတယိတွာန သဒ္ဓမ္မံ၊ သန္တာရေတွာ မဟာဇနံ။
ဇလိတွာ အဂ္ဂိဇန္ဓောဝ၊ နိဗ္ဗုတော သော သသာဝကော။
253. Having illuminated the good Teaching and having forded the multitude across he flamed like a mass of fire and with his disciples passed away in Nibbāna.
- ၂၅၄။ သာ စ က္ကန္ဒိ သော စ ယသော၊ တာနိ စ ပါဒေသု စ က္ကရတနာနိ။
သဗ္ဗံ တမန္တရဟိတံ၊ နနု ရိတ္တာ သဗ္ဗသမ္မါရာ"တိ။
254. That psychic power, that glory and those precious wheels on the feet⁵³-all of them have disappeared. Are not all constituent elements void?

၂၅၅။ ဒီပကံရဿ ပန ဘဂဝတော အပရဘာဂေ ဧကံ အသင်္ချေယျံ
အတိက္ကမိတွာ ကောက္ကညော နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော
သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ ကောဋိသတသဟဿံ၊ ဒုတိယေ
ကောဋိသဟဿံ၊ တတိယေ နဝုတိကောဋိယော။ တဒါ ဗောဓိသတ္တော ဝိဇိတာဝိ နာမ
စ က္ကဝတ္တိ ဟုတွာ ကောဋိသတသဟဿသင်္ခဿ ဗုဒ္ဓပ္ပမုခဿ ဘိက္ခုသံဃဿ
မဟာဒါနံ အဒါသိ။ သတ္တာ ဗောဓိသတ္တံ "ဗုဒ္ဓေါ ဘဝိဿသိ"တိ ဗျာကရိတွာ စမ္ပံ
ဒေသေသိ။ သော သတ္တု ဓမ္မကထံ သုတွာ ရဇ္ဇံ နိယျာဒေတွာ ပဗ္ဗဇိ။ သော တိဏီ
ပိဋကနိ ဥဂ္ဂဟေတွာ အဋ္ဌ သမာပတ္တိယော ပဉ္စ အဘိညာယော စ ဥပ္ပါဒေတွာ

⁵². The Sinhalese paraphrase (*sanne*) says this was a lamp-stand. (*Dīpa* can mean a "light"). *Dipaṅkha* here probably means a Deodar pine.

⁵³. These are one of the "thirty-two marks of a Great Man" (i.e. a Buddha), *mahāpurisa-lakkhaṇāni*.

အပရိဟိန္နာနော ဗြဟ္မလောကေ နိဗ္ဗတ္တိ။ ကောဏ္ဍညဿ ဗုဒ္ဓဿ ပန ရမ္မဝတိ နာမ
နဂရံ, သုနန္ဒော နာမ ခတ္တိယော ဝိတာ, သုဇာတာ နာမ ဒေဝိ မာတာ, ဘဒ္ဒေါ စ
သုဘဒ္ဒေါ စ ဒွေ အဂ္ဂသာဝကာ, အနုရုဒ္ဓေါ နာမုပဋ္ဌာကော, တိဿာ စ ဥပတိဿာ
စ ဒွေ အဂ္ဂသာဝိကာ, သာလကလျာဏီ ဗောဓိ, အဋ္ဌာသီတိဟတ္ထုဗ္ဗေဓံ သရီရံ,
ဝဿသတသဟဿံ အာယုပ္ပမာဏံ အဟောသိ။

Koṇḍañña, vijitāvī

255. Subsequent to the Blessed One Dīpaṅkara the Teacher named Koṇḍañña appeared after the elapse of an innumerable world-period, He too had three assemblies of disciples; at the first assembly there were a hundred thousand crores, at the second a thousand crores and at the third ninety crores. At that time the Bodhisattha was born as the universal monarch Vijitāvī; he held a magnificent alms giving to the Brotherhood of monks, a hundred thousand crores in number, at whose head was the Buddha. The teacher prophesied that the Bodhisatta would become a Buddha and preached the Doctrine. Having listened to the discourse of the Teacher he abdicated his throne and sought ordination. He studied the three Piṭakas and evolved the eight attainments and the fivefold intuitive knowledge, and without failing in the *jhānas* he was reborn in the world of Brahmā. The city of the Buddha Koṇḍañña was called Rammavatī, the Khattiya Sunanda was his father, the queen Sujātā his mother, Bhadda and Subhadda his two chief disciples, and Anuruddha his personal attendant, Tissā and Upatissā his chief women disciples and the tree Sālakalyāṇi⁵⁴ his Bodhi. His body was eighty cubits high and his life-span a hundred thousand years.

“ဒီပင်္ကရဿ အပရေန, ကောဏ္ဍညော နာမ နာယကော။
အနန္တတေဇော အဓိတယသော, အပ္ပမေယျော ဒုရာသဒေါ”တိ။

Subsequent to Dīpaṅkara was the Leader named
Koṇḍañña of immense majesty and unlimited glory,
immeasurable and unassailable.⁵⁵

⁵⁴. The same as *sala*.

⁵⁵. Bv III, I.

၂၅၆။ တဿ အပရဘာဂေ ဂေ အသင်္ချေယျံ အတိတ္တမိတ္တာ ဧကသိယေဝ ကပ္ပေ စတုရော ဗုဒ္ဓါ နိဗ္ဗတ္တိသု မင်္ဂလော၊ သုမနော၊ ရေဝတော၊ သောဘိဇ္ဇောတိ။ မင်္ဂလဿ ဘဂဝတော တယော သန္တိပါတာ အဟေသုံ။ တေသု ပဌမသန္တိပါတေ ကောဋိသတသဟဿံ ဘိက္ခု အဟေသုံ၊ ဒုတိယေ ကောဋိသဟဿံ၊ တတိယေ နဝုတိကောဋိယော။ ဝေမာတိကဘာတာ ကိရဿ အာနန္ဒကုမာရော နာမ နဝုတိ- ကောဋိသင်္ခါယ ပရိသာယ သဒ္ဓိ ဓမ္မဿဝနတ္ထာယ သတ္ထု သန္တိကံ အဂမာသိ။ သတ္တာ တဿ အနုပုဗ္ဗိ ကထံ ကထေသိ၊ သော သဒ္ဓိ ပရိသာယ သဟ ပဋိသမ္ဘိဒါဟိ အရဟတ္တံ ပါပုဏိ။ သတ္တာ တေသံ ကုလပုတ္တာနံ ပုဗ္ဗစရိတံ ဩလောကေန္တော ဣဒ္ဓိမယပတ္တစိဝရဿ ဥပနိဿယံ ဒိသ္မာ ဒက္ခိဏဟတ္ထံ ပသာရေတွာ “ထေ၊ ဘိက္ခဝေါ”တိ အာဟ။ သဗ္ဗေ တင်္ခဏညေဝ ဣဒ္ဓိမယပတ္တစိဝရော သဋ္ဌိဝဿ- မဟာထေရာ ဝိယ အာကပ္ပသမ္ပန္နာ ဟုတွာ သတ္တာရံ ဝန္တိတွာ ပရိဝါရယိသု။ အယမဿ တတိယော သာဝကသန္တိပါတော အဟေသိ။

Maṅgala

256. After him, at the elapse of an innumerable world period, four Buddhas, Maṅgala, Sumana, Revata and Sobhita, appeared in one and the same aeon. The Blessed One Maṅgala had three assemblies of disciples. Among them, at the first assembly there were a hundred thousand crores of monks, at the second a thousand crores and at the third ninety crores. His step-brother Ānanda, with a retinue of ninety crores. His step-brother Ānanda, with a retinue of ninety crores went to the Teacher's presence to listen to the doctrine. The Teacher delivered a discourse dealing gradually with the various topics commencing from the beginning. Together with his retinue he attained arahantship and gained the fourfold analytical knowledge. As the Teacher directed his vision on the former deeds of those clansmen, he perceived their good fortune to receive bowls and robes by supernatural means, and said, "Come ye Brethren," stretching out his right hand. Instantaneously all of them bearing bowls and robes miraculously obtained and endowed with deportment like Elders of sixty years' religious experience worshipped the Teacher and stood around him. This was his third assembly of disciples.

၂၅၇။ ယထာ ပန အညေသံ ဗုဒ္ဓါနံ သမန္တာ အသီတိဟတ္ထပ္ပမာဏာယေဝ သရီရပ္ပဘာ အဟောသိ၊ န ဝေ တဿ တဿ ပန ဘဂဝတော သရီရပ္ပဘာ နိစ္စကာလံ ဒဿသဟဿိလောကဓာတု ဖရိတ္တာ အဋ္ဌာသိ။ ရူက္ခပထဝိပဗ္ဗတ- သဗုဒ္ဓါဒယော အန္တမသော ဥက္ခလိကာဒိနိ ဥပါဒါယ သုဝဏ္ဏပဏ္ဍပရိယောနဒ္ဓါ ဝိယ အဟောသုံ။ အာယုပ္ပမာဏံ ပနဿ နဂုတိဝဿသဟဿာနိ အဟောသိ။ ဧတ္တကံ ကာလံ စန္ဒိမသုရိယာဒယော အတ္တနော ပဘာယ ဝိရောစိတုံ နာသက္ခိသု၊ ရတ္တိန္ဒိဝ- ပရိစ္ဆေဒေါ န ပညာယိတ္ထ။ ဒိဝါ သုရိယာလောကေန ဝိယ သတ္တာ နိစ္စဗုဒ္ဓါလောကေနဝ ဝိစရိသု၊ သာယံ ပုပ္ဖိတကုသုမာနံ၊ ပါတော ရဝနကသကုဏာဒိနဉ္စ ဝသေန လောကော ရတ္တိန္ဒိဝပရိစ္ဆေဒံ သလ္လက္ခေသိ။

257. Whereas with other Buddhas their bodily radiance spreads around to the distance of eighty cubits, it was not so with him, for the radiance of that Blessed One remained all the time suffusing the ten thousand world systems. Trees, the earth, mountains, oceans, and the like, not excepting cooking pots and so forth, appeared as though covered with a film of gold. And his life span was ninety thousand years. All this while, the moon, the sun and other heavenly bodies were not able to shine by their own radiance. The distinction between night and day was not felt.[31] The beings went about their business at all times in the light of the Buddha as they do by day in the light of the sun. The people realized the distinction between night and day from the flowers that bloom in the evening and birds and such creatures that sing at early dawn.

၂၅၈။ ကိံ ပန အညေသံ ဗုဒ္ဓါနံ အယမာနဘာဝေါ နတ္ထိတိ? နော နတ္ထိ။ ဧတေဝိ ဟိ အာကဇံမာနာ ဒဿသဟဿိ ဝါ လောကဓာတု တတော ဝါ ဘိယျော အဘာယ ဖရေယျ။ မင်္ဂလဿ ပန ဘဂဝတော ပုဗ္ဗပတ္တနာဝသေန အညေသံ ဗျာမပ္ပဘာ ဝိယ သရီရပ္ပဘာ နိစ္စကာလမေဝ ဒဿသဟဿိလောကဓာတု ဖရိတ္တာ အဋ္ဌာသိ။

258. Do not the other Buddhas also possess this power? It is not that they do not: if they so wish they could fill with their radiance the ten thousand world systems or more. But on the other hand, as a result of a former resolution of the Blessed One

Maṅgala, his bodily radiance remained permanently filling the ten thousand world systems even as that of other Buddhas was confined to the depth of a fathom.

၂၅၉။ သော ကိရ ဗောဓိသတ္တစရိယကာလေ ဝေဿန္တရသဒိသေ
 အတ္တဘာဝေ ဌိတော သပုတ္တဒါရော ဝကံပဗ္ဗတသဒိသေ ပဗ္ဗတေ ဝသိ။ အထေကော
 ခရဒိဌိကော နာမ ယက္ခော မဟာပုရိသဿ ဒါနဇ္ဈာသယတံ သုတွာ ဗြာဟ္မဏ-
 ဝဏ္ဏေန ဥပသကံမိတွာ မဟာသတ္တံ ဒွေ ဒါရကေ ယာစိ။ မဟာသတ္တော “ဒဒါမိ
 ဗြာဟ္မဏဿ ပုတ္တကေ”တိ ဟဋ္ဌပဟဋ္ဌော ဥဒကပရိယန္တံ ပထဝီ ကမ္မေန္တော ဒွေပိ
 ဒါရကေ အဒါသိ။ ယက္ခော စကံမနကောဋိယံ အာလမ္ပနဖလကံ နိဿာယ ဌတွာ
 ပဿန္တသေဝ မဟာသတ္တဿ မူလကလာပေ ဝိယ ဒွေ ဒါရကေ ခါဒိ။ မဟာပုရိ-
 သဿ ယက္ခံ ဩလောကေတွာ မုခေ ဝိဝဋ္ဌမတ္တေ အဂ္ဂိဇာလံ ဝိယ လောဟိတဓာရံ
 ဥဂ္ဂိရမာနံ တဿ မုခံ ဒိသ္မာပိ ကေသဂ္ဂမတ္တိဒ္ဓိ ဒေါမနဿံ န ဥပ္ပဇ္ဇိ။ “သုဒိန္တံ ဝတ မေ
 ဒါန”န္တိ စိန္တယတော ပနဿ သရီရေ မဟန္တံ ပီတိသောမနဿ ဥဒပါဒိ။ သော
 “ဣမဿ မေ နိဿန္တေန အနာဂတေ ဣမိနာဝ နိဟာရေန ရသ္မိယော နိက္ခမန္တူ”တိ
 ပတ္တနံ အကာသိ။ တဿ တံ ပတ္တနံ နိဿာယ ဗုဒ္ဓဘူတဿ သရီရတော ရသ္မိယော
 နိက္ခမိတွာ ဧတ္တကံ ဌာနံ ဖရိသု။

The yakkha Kharadāthika

259. During his career as a Bodhisatta, in his existence corresponding to that of Vessantara, he, together with his wife and children dwelt on a mountain similar to the Vaṅka Rock. Thereupon a *yakkha*⁶ by the name of Kharadāthika (Rough Fangs) hearing of the Great Being's inclination towards charity went to him in the guise of a brahmin and asked for his two children. The Great Being, who was overjoyed with the thought of giving his children to the brahmin, gave both his children away and made the great earth up to its ocean limits tremble. The *yakkha* stood by the reclining board at the end of the cloister and devoured the two children like a bundle of lotus roots while the Great Being looked on. No grief, not even to the extent of a hair's tip arose in the Great Being as he looked

⁶. *Yakkha* – a supernatural being, a follower of Vessavana. In this instance he is a demon, but *yakkha* and demon are not identical.

at the *yakkha* and saw his mouth when he opened it disgorging a stream of blood like a flame. But great joy and satisfaction rose from within his body as he reflected on the well-conferred gift. And he made a resolution that by the resultant force of that deed in his future life rays might go forth from his body in the manner described. As a result of that resolution of his, rays went forth from his body and suffused such a vast region.

၂၆၀။ အပရိဿ ပုဗ္ဗစရိတ် အတ္ထိ။ သော ကိရ ဟေဓိသတ္တကာလေ ဧကဿ ဗုဒ္ဓဿ စေတိယံ ဒိသ္မာ “ဣမဿ ဗုဒ္ဓဿ မယာ ဇိဝိတံ ပရိစ္စဇိတုံ ဝဇ္ဇတိ”တိ ဒဏ္ဍဒီပိကာဝေဌနနိယာမေန သကလသရီရံ ဝေဌာပေတွာ ရတန-မတ္တမကုဉ် သတသဟဿသ္မနိကံ သုဝဏ္ဏပါတိ သပ္ပိဿ ပူရာပေတွာ တတ္ထ သဟဿဝဇ္ဇိယော ဇာလာပေတွာ တံ သီသေနာဒါယ သကလသရီရံ ဇာလာပေတွာ စေတိယံ ပဒက္ခိဏံ ကရောန္တော သကလရတ္တိ ဝီတိနာမေသိ။ ဧဝံယာဝ အရုဏုဂ္ဂမနာ ဝါယမန္တဿာပိဿ လောမကူပမတ္တမ္ပိ ဥသုဗ္ဗံ န ဂဏှိ။ ပဒုမဂပ္ပံ ပဝိဋ္ဌကာလော ဝိယ အဟောသိ။ ဓမ္မော ဟိ နာမေသ အတ္တာနံ ရက္ခန္တံ ရက္ခတိ။ တေနာဟ ဘဂဝါ-

260. There yet was another deed done in a previous existence. It is said that when he was a Bodhisatta he saw a shrine erected for a Buddha, and thinking that he should sacrifice his life to that Buddha he wrapped his whole body in the manner of making a torch. Filling with clarified butter a golden bowl marked with designs of flower buds worked in jewels on it and worth a hundred thousand, he lit a thousand wicks in it; and having set fire to his whole body he spent all night pacing reverentially round the shrine carrying the bowl on his head. In spite of his night-long struggle which lasted till dawn, not even a hair-root was heated, but it appeared as though he was encased in the calyx of a lotus. This indeed is the Dhamma which guards him who guards it.⁵⁷ For the Blessed One has said:

၂၆၁။ “ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိ၊ ဓမ္မော သုစိဏ္ဏော သုခမာဝဟာတိ။
သောနိသံသော ဓမ္မေ သုစိဏ္ဏေ၊ န ဒုဂ္ဂတိ ဂစ္ဆတိ ဓမ္မစာရိ”တိ။

⁵⁷. The word *dhamma* here refers to *dhammatā*, “the nature of things”.

261. The Dhamma, forsooth, guards him who conducts himself virtuously, for the Dhamma well followed brings bliss in its train. This is the advantage of the Dhamma well practiced, and the virtuous man goes to no evil state.⁵⁸ [32]

၂၆၂။ ကုမဿာဝိ ကမ္မဿ နိဿန္နေန တဿ ဘဂဝတော သရီရေ-
ဘာသော ဒေသသဟသိလောကဓာတုဖရိတာ အဋ္ဌာသိ။ တဒါ အမှာကံ ဗောဓိသတ္တော
သုရုစိ နာမ ဗြာဟ္မဏော ဟုတွာ “သတ္ထာရံ နိမန္နေသာမိ”တိ ဥပသကံမိတွာ
မဓုရမမ္ပကထံ သုတွာ “သွေ မယံ ဘိက္ခု ဂဏှထ၊ ဘန္တေ”တိ အာဟ။ ဗြာဟ္မဏ၊
ကိတ္တကေဟိ တေ ဘိက္ခုဟိ အတ္ထေတိ? “ကိတ္တကာ ပန ဝေါ၊ ဘန္တေ၊ ပရိဝါရ-
ဘိက္ခု”တိ အာဟ။ တဒါ ပန သတ္တု ပဌမသန္တိပါတောယေဝ ဟောတိ၊ တသ္မာ
“ကောဋိသတသဟဿ”န္တိ အာဟ။ ဘန္တေ၊ သဗ္ဗေဟိဝိ သန္တိ မယံ ဂေဟေ ဘိက္ခု
ဂဏှထတိ။ သတ္တု အဓိဝါသေသိ။ ဗြာဟ္မဏော သွာတနာယ နိမန္နေတွာ ဂေဟံ
ဂစ္ဆန္တော စိန္တေသိ - “အဟံ ဣကာနံ ဘိက္ခုနံ ယာဂုဘတ္တဝတ္ထာဒိနိ ဒါတု သက္ကောမိ၊
နိသီဒနဌာနံ ပန ကထံ ဘဝိဿတိ”တိ။

Suruci

262. On account of the resultant force of this action too, the bodily radiance of that Blessed One remained pervading the ten thousand world systems. At that time our Bodhisatta was born as the brahmmin Suruci; he listened to an exquisite discourse when he went to invite the Teacher for a meal, and said to him “Sir, may it please you to accept a meal from me tomorrow.”

“Brahmin, how many monks do you wish for?”

“Sir, how many monks are there in your retinue?”

At that time there was only the first assembly of disciples; and accordingly he replied, “A hundred thousand crores.”

“Sir, partake of meals at my house along with all of them.”

The Teacher consented. The Brahmin having invited them, thought on his way home, “It is not that I will not be able to give gruel, food, clothes, and other articles to so many monks, but how will there be room for them to sit down?”

⁵⁸. See S I 42.

၂၆၃။ တဿ သာ စိန္တာ စတုရာသီတိယောနေသဟဿမတ္ထကေ ဌိတဿ ဒေဝရညော ပဏ္ဍုကမ္ပလသိလာသနဿ ဥဏ္ဍဘာဝံ ဇေနသိ။ သက္ကော “ကော န ခေါ မံ ဣမမှာ ဌာနာ စာဝေတုကာမော”တိ ဒိဗ္ဗစက္ခုနာ ဩလောကေန္တော မဟာပုရိသံ ဒိသ္မာ “သုရုစိ နာမ ဗြာဟ္မဏော ဗုဒ္ဓပ္ပမုခံ တိက္ခသံယံ နိမန္တော နိသီဒနဌာနတ္ထာယ စိန္တေသိ၊ မယာပိ တတ္ထ ဂန္ထိ ပုညကောဌာသံ ဂဟေတုံ ဝဇ္ဇတိ”တိ ဝဗ္ဗကိဝဏ္ဏံ နိဗ္ဗိနိတ္တာ ဝါသီဗရသုဟတ္ထော မဟာပုရိသဿ ပုရတော ပါတုရဟောသိ။ သော “အတ္ထိ န ခေါ ကဿစိ ဘတိယာ ကတ္တဗ္ဗ”န္တိ အာဟ။ မဟာပုရိသော တံ ဒိသ္မာ “ကိ ကမ္မံ ကရိဿသိ”တိ အာဟ။ “မမ အဇနနသိပ္ပံ နာမ နတ္ထိ၊ ဂေဟံ ဝါ မဏ္ဍပံ ဝါ ယော ယံ ကာရေတိ၊ တဿ တံ ကာတုံ ဇာနာမိ”တိ။ “တေန ဟိ မယံ ကမ္မံအတ္ထိ”တိ။ “ကိ အယျာ”တိ? “သ္မာတနာယမေ ကောဋိသတသဟဿ- တိက္ခာ၊ နိမန္တိတာ၊ တေသံ နိသီဒနမဏ္ဍပံ ကရိဿသိ”တိ။ “အဟံ နာမ ကရေယျံ၊ သစေ မမ ဘတိ ဒါတုံ သက္ခိဿထာ”တိ။ “သက္ခိဿာမိ တာတာ”တိ။ “သာဓု ကရိဿာမိ”တိ ဂန္ထိ ဧကံ ပဒေသံ ဩလောကေသိ၊ ဒွါဒသတေရသယောနေပ္ပမာဏော ပဒေသော ကသိဏမဏ္ဍလံ ဝိယ သမတလော အဟောသိ။

263. Then this reflection of his caused the throne of white marble of Sakka the king of the deities, situated eighty four thousand yojanas above, to become heated. Then Sakka directed divine vision, thinking, “Who is it that wants me to leave this place?” He beheld the Great Being and thought, “The Brahmin Suruci has invited the brotherhood of monks with the Buddha at its head and is concerned over a place to seat them. It is fit that I should go there and obtain a share of the merit.” He then assumed the guise of a builder, and carrying adze and axe appeared before the Great Being. He asked, “Has any one a job to be done for a wage?” The Great Being saw him and asked him,

“What work do you do?”

There is no art that I do not know. If any one has a house or a pavilion to be erected, I know how it should be built for him.”

“If that be so, I have a job.”

“What is it?”

“I have invited a hundred thousand crores of monks for the morrow; will you make a pavilion for them to sit in?”

"I will certainly build it for you if you are able to pay me."

"Friend, that I will be able to do."

"Very well, I will build it," said he and went and inspected a site. There was a region twelve or thirteen *yojanas* in extent, which was as even as a circular range used for *kasīṇa* meditation.

၂၆၄။ သော "ဧကေ ဌာနေ သတ္တရတနမယော မဏ္ဍပေါ ဥဌဟတူ"တိ စိန္တေတွာ ဩလောကေသိ။ တာဝဒေဝ ပထဝီ ဘိန္ဒိတွာ မဏ္ဍပေါ ဥဌဟိ။ တဿ သောဝဏ္ဏမယေသု ထမ္ဘေသု ရတမယာ ဃဋက အဟေသုံ၊ ရတမယေသု သောဝဏ္ဏမယာ၊ မဏိတ္ထမ္ဘေသု ပဝါဠမယာ၊ ပဝါဠတ္ထမ္ဘေသု မဏိမယာ၊ သတ္တရတနမယေသု သတ္တရတနမယာဝ ဃဋက အဟေသုံ တတော "မဏ္ဍပဿ အန္တရန္တရေန ကိင်္ကဏိကဇာလံ ဩလမ္ဘူ"တိ ဩလောကေသိ၊ သဟ ဩလောကနေနေဝ ကိင်္ကဏိကဇာလံ ဩလမ္ဘိ၊ ယဿ မဒ္ဒဝါတေရိတဿ ပဉ္စဂီကဿေဝ တူရိယဿ မဓုရသဒ္ဓေါ နိဂ္ဂစ္ဆတိ၊ ဒိဗ္ဗသင်္ဂီတိဝတ္ထနကာလော ဝိယ ဟောတိ။ "အန္တရန္တရာ ဂန္ဓဒါမမာလာဒါမာနိ ဩလမ္ဘူ"တိ စိန္တေသိ၊ ဒါမာနိ ဩလမ္ဘိသု။ "ကောဋိသတသဟဿသမိနံ ဘိက္ခုနံ အာသနာနိ ၈ အာဓာရကာနိ ၈ ပထဝီ ဘိန္ဒိတွာ ဥဌဟန္တူ"တိ စိန္တေသိ၊ တာဝဒေဝ ဥဌဟိသု။ "ကောဏေ ကောဏေ ဧကေကာ ဥဒကစာဋိယော ဥဌဟန္တူ"တိ စိန္တေသိ၊ ဥဒကစာဋိယော ဥဌဟိသု။

264. He gazed on that spot thinking to himself, "Let a pavilion made of the seven precious things rise here covering this space." Instantaneously a pavilion emerged breaking its way through the earth. On its golden pillars were silver capitals, on silver pillars golden capitals, on jeweled pillars coral capitals, on coral pillars were capitals of jewels and on pillars of the seven precious things were capitals of the same materials. Then he gazed upon it saying, "Let festoons of jingling bells hang down at intervals in the pavilion." Along with his gaze there hung down the festoons, which when wafted by the gentle breeze produced sweet music like that of the fivefold orchestra or as when heavenly music was played. Again he thought, "Let perfumed floral garlands hang down at intervals," and garlands hung down.[33] He further thought, "Let seats and supports for a hundred thousand crores of monks emerge,

breaking their way through the earth," and immediately they appeared. He next thought, "Let water vessels appear at each corner," and they arose.

၂၆၅။ ဧတ္တကံ မာပေတွာ ဗြာဟ္မဏဿ သန္တိကံ ဂန္ထိ "ဟေ အယျ၊ တဝ မဏ္ဍပံ ဩလောကေတွာ မယံ ဘတိ ဒေဟီ"တိ အာဟ။ မဟာပုရိသော ဂန္ထိ မဏ္ဍပံ ဩလောကေသိ၊ ဩလောကေန္တသေဝဿ သကလသရီရံ ပဉ္စဝဏ္ဏာယ ဝီတိယာ နိရန္တရံ ဖုဋ္ဌံ အဟောသိ။ အထဿ မဏ္ဍပံ ဩလောကယတော ဧတဒဟောသိ - "နာယံ မဏ္ဍပေါ မနုဿဘူတေန ကတော၊ မယံ ပန အဇ္ဈာသယံ မယံ ဂုဏံ အာဂမ္မ အဒ္ဓါ သက္ကဘဝနံ ဥဏှံ အဟောသိ၊ တတော သက္ကေန ဒေဝရညာ အယံ မဏ္ဍပေါ ကာရိတော ဘဝိဿတိ"တိ။ "န ခေါ ပန မေ ယုတ္တံ ဝေရူပေ မဏ္ဍပေ ဧကဒိဝသယေဝ ဒါနံ ဒါတု၊ သတ္တာဟံ ဒဿာမီ"တိ စိန္တေသိ။ ဗာဟိရကဒါနဉ္စိ ကိတ္တကမ္ပိ သမာနံ ဗောဓိသတ္တာနံ တုဋ္ဌိ ကာတု န သက္ကောတိ၊ အလင်္ကတသီသံ ပန ဆိန္ဒိတွာ အဉ္စိတအင်္ဂီနိ ဥပ္ပါဋေတွာ ဟဒယမံသံ ဝါ ဥဗ္ဗဇ္ဇေတွာ ဒိန္နကာလေ ဗောဓိသတ္တာနံ စာဂံ နိဿာယ တုဋ္ဌိ နာမ ဟောတိ။ အမှာကမ္ပိ ပုရိ ဗောဓိသတ္တဿ သိဝိဇာတကေ ဒေဝသိကံ ပဉ္စ ကဟာပဏသတ-သဟဿာနိ ဝိဿဇ္ဇေတွာ စတူသု ဒွါရေသု နဂရမဇ္ဈေ စ ဒါနံ ဒေန္တဿ တံ ဒါနံ စာဂတုဋ္ဌိ ဥပ္ပါဒေတု နာသင်္ဂီ။ ယဒါ ပနဿဗြာဟ္မဏဝဏ္ဏေန အာဂန္ထိ သက္ကော ဒေဝရာဇာ အင်္ဂီနိ ယာစိ၊ တဒါ တာနိ ဥပ္ပါဋေတွာ ဒေမာနဿေဝ ဟာသော ဥပ္ပဇ္ဇိ၊ ကေသဂ္ဂမတ္တမ္ပိ စိတ္တဿ အညထတ္တံ နာဟောသိ။

265. Having created all this he went to the Brahmin and saidm "Come Sir, look at your pavilion and pay me my wages." The Great Being went and looked at the hall. With one look his whole body became pervaded for all time with the fivefold joy. And as he looked at the pavilion he thought, "This pavilion is not the creation of a human being. Assuredly, the abode of Sakka has been heated as a result of my intentions and virtue, and hence it could be the handiwork of Sakka the king of the deities. It is not right that I should give alms in a pavilion such as this but for one day, I will give alms for one week." However much an external gift may amount to, it fails to give satisfaction to Bodhisattas, but there arises satisfaction to Bodhisattas from their generosity when they sever their adorned head. Pluck out their collyrium-painted eyes and

tear away the flesh from their heart and give them away. Even the generosity of our Bodhisatta, when he was born as Sivi (Jātaka No. 499) and gave alms in the middle of his city within its four gates spending five *ammanas*⁵⁹ of *kahāpaṇas* daily, was incapable of producing the satisfaction arising from liberality. But when Sakka, the king of the deities came disguised as a brahmin and begged for his eyes, then alone did joy arise in him as he plucked them out and gave them to him. No remorse, not to the extent of a hair's tip did arise in him.

၂၆၆။ ငဝ် ဒါနံ နိဿာယ ဗောဓိသတ္တာနံ တိတ္ထိ နာမ နတ္ထိ။ တသ္မာ သောဝိ မဟာပုရိသော “သတ္တာဟံ မယာ ကောဋိသတသဟဿသမ္ဗါနံ ဘိက္ခုနံ ဒါနံ ဒါတု ဝဏ္ဏတိ” တိ စိန္တေတွာ တသ္မိ မဏ္ဍပေ ဗုဒ္ဓပ္ပမုခံ ဘိက္ခုသံဃံ နိဿိဒါပေတွာ သတ္တာဟံ ဂဝပါနံ နာမ ဒါနံ အဒါသိ။ ဂဝပါနန္တိ မဟန္တေ မဟန္တေ ကောလဗ္ဗေ ခီရဿ ပူရေတွာ ဥဒ္ဓနေသု အာရောပေတွာ ဃနပါကပက္ကေ ခီရေ ထောကေ တဏှာလေ ပက္ခိပိတွာ ပက္ကမဓုသက္ကရာဇုဏှသပ္ပိတိ အဘိသင်္ခတံ ဘောဇနံ ဝုစ္စတိ။ မနုဿာယေဝ ပန ပရိဝိသိတု နာသက္ခိသု၊ ဒေဝိပိ ဧကန္တရိကာ ဟုတွာ ပရိဝိသိသု။ ဒွါဒသတေရသယောဇနပ္ပမာဏံ ဌာနမ္ပိ ဘိက္ခု ဂဏှိတု နပ္ပဟောသိ- ယေဝ။ တေ ပန ဘိက္ခု အတ္တနော အတ္တနော အာနာဘဝေန နိဿိဒိသု။ ပရိယောသာနဒိဝေသေ သဗ္ဗဘိက္ခုနံ ပတ္တာနိ ဓောဝါပေတွာ ဘေသဇ္ဇတ္တယ သပ္ပိနဝနိတမဓုမာဏိတာဒိနိ ပူရေတွာ တိစိဝရေဟိ သဒ္ဓိ အဒါသိ၊ သံဃနဝက- ဘိက္ခုနာ လဒ္ဓစိဝရသာဓုကာ သတသဟဿဂ္ဂနကာ အဟေသု။

266. Thus there is no satiety accruing to Bodhisattas from generosity. Therefore that Great Being thought that he should give alms for seven days to the hundred thousand crores of monks; he seated them in that pavilion and for a week gave them the alms called Gavapāna. A food prepared with milk boiled to a thick paste over the hearth in large vessels filled with milk, to which are added a little rice, heated honey, powdered palm-sugar and clarified butter, is called Gavapāna. Men alone were not able to wait on them, but the deities also mingled with them and served them. The space of twelve

⁵⁹. Singhalese *amuna*, a dry measure reckoned as 16 *kurupi* (approx. 4 bushels).

or thirteen *yojanas* was not sufficient to accommodate the monks, but those monks seated themselves each one by his own powers. On the concluding day he had the bowls of all the monks washed and he filled them with clarified and fresh butter, honey, treacle, and other articles to be used as medicaments, and handed them back to them together with the three robes. The cloth for robes received by the most junior monk was worth a hundred thousand.

၂၆၇။ သတ္တာ အနုမောဒနံ ကရေန္တော "အယံ ပုရိသော ဝေဇ္ဇပုံ မဟာဒါနံ အဒါသိ၊ ကော န ခေါ ဘဝိဿတီ"တိ ဥပဓာရေန္တော "အနာဂတေ ကပ္ပသဏ္ဌ-သဟဿာမိကာနံ ဒွိန္ဒံ အသင်္ချေယျာနံ မတ္ထကေ ဂေါတမော နာမ ဗုဒ္ဓေါ ဘဝိဿတီ"တိ ဒိသ္မာ မဟာပုရိသံ အာမန္တေတွာ "တံ ဇွေကံ နာမ ကာလံ အတိက္ကမိတွာ ဂေါတမော နာမ ဗုဒ္ဓေါ ဘဝိဿသီ"တိ ဗျာကာသိ။ မဟာပုရိသော ဗျာကရဏံ သုတွာ "အဟံ ကိရ ဗုဒ္ဓေါ ဘဝိဿာမိ၊ ကော မေ ယရာဝိသေန အတ္ထော၊ ပဗ္ဗဇိဿာမိ"တိ စိန္တေတွာ တထာဂူပံ သမ္ပတ္တိံ ခေဋ္ဌပိဏ္ဍံ ဝိယ ပဟာယ သတ္တု သန္တိကေ ပဗ္ဗဇိတွာ ဗုဒ္ဓဝစနံ ဥဂ္ဂဟိတွာ အဘိညာ စ သမာပတ္တိယော စ နိဗ္ဗတ္တေတွာ အာယုပရိယောသာနေ ဗြဟ္မလောကေ နိဗ္ဗတ္တိ။

267. While the Teacher conferred his thanksgiving he investigated thus: "This man has given such magnificent alms, what will he be in his future becoming?" He foresaw that he would become the Buddha named Gotama two *asaṅkheyyas* and a hundred thousand aeons from then, in the future, and addressed the Great Being[34] prophesying that he would become the Buddha named Gotama after the elapse of such and such a period. The Great Being who listened to the prediction, reflected, "And so I will become a Buddha! Of what use is household life to me? I will seek ordination." Giving up all that prosperity, treating it as a mere blob of spittle, he received ordination under the Teacher; and studying the word of the Buddha he evolved intuitive knowledge and the attainments, and at the end of his life span was born in the *Brahmā* world.

၂၆၈။ မင်္ဂလဿ ပန ဘဂဝတော နဂရံ ဥတ္တရံ နာမ အဟောသိ၊ ပိတာပိ ဥတ္တရော နာမ ခတ္တိယော၊ မာတာပိ ဥတ္တရာ နာမ ဒေဝီ၊ သုဒေဝေါ စ ဓမ္မသေနာ

စ ဒွေ အဂ္ဂသာဝကာ၊ ပါလိတော နာမုပဋ္ဌာကော၊ သီဝလံ စ အသောကာ စ ဒွေ အဂ္ဂသာဝိကာ၊ နာဂရူက္ခော ဗောဓိ၊ အဋ္ဌာသိတိဟတ္ထဗြေဓံ သင်္ဂီရံ အဟောသိ။ နဂုတိဝဿသဟဿာနိ ဌတ္တာ ပရိနိဗ္ဗုတေ ပန တသ္မိံ ဘဂဝတိ ဧကပ္ပဟာရေနော ဒသ စက္ကဝိဋ္ဌသဟဿာနိ ဧကန္တကာရာနိ အဟောသုံ။ သဗ္ဗစက္ကဝိဋ္ဌေသု မနုဿာနံ မဟန္တံ အာရောဒနပရိဒေဝနံ အဟောသိ။

268. The city of the Blessed One Maṅgala was called Uttara. His father was the Khattiya Uttara, his mother Uttara, his two chief disciples Sudeva and Dhammasena, his attendant monks pālita, his two leading women disciples Sivali and Asokā, his Bodhi the Ironwood tree; and his body was eighty cubits high. When he passed away in Nibbāna having remained on earth for ninety thousand years all the ten thousand world spheres became a mass of darkness at one blow. There was great weeping and lamentation among the inhabitants of all the world spheres.

“ကောဏ္ဍညဿ အပရေန၊ မင်္ဂလော နာမ နာယကော။
တမံ လောကေ နိဟန္တိန၊ ဓမ္မောက္ကမဘိဓာရယံ”တိ။

Following Koṇḍañña was the Leader called Maṅgala who held aloft the torch of the Dhamma, having dispelled the darkness in the world.

၂၆၉။ ဧဝံ ဒသသဟသီလောကဓာတုံ အန္တကာရံ ကတွာ ပရိနိဗ္ဗုတဿ တဿ ဘဂဝတော အပရဘာဂေ သုမနော နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟောသုံ။ ပဌမသန္တိပါတေ ကောဋိသတသဟဿဘိက္ခု အဟောသုံ၊ ဒုတိယေ ကဉ္စနပဗ္ဗတမ္ပိ နဂုတိကောဋိသဟဿာနိ၊ တတိယေ အသီ-တိကောဋိသဟဿာနိ။ တဒါ မဟာသတ္တော အတုလော နာမ နာဂရာဇာ အဟောသိ မဟိဒ္ဓိကော မဟာနုဘာဝေါ။ သော “ဗုဒ္ဓေါ ဥပ္ပန္နော”တိ သုတ္တာ ဉာတိသံဃပရိ-ဝုတော နာဂဘဝနာ နိက္ခမိတွာ ကောဋိသတသဟဿဘိက္ခုပရိဝါရဿ တဿ ဘဂဝတော ဒိဗ္ဗတူရိယေဟိ ဥပဟာရံ ကာရေတွာ မဟာဒါနံ ပဝတ္တေတွာ ပစ္စေကံ ဒုဿယုဂါနိ ဒတွာ သရဏေသု ပတိဋ္ဌာသိ။ သောပိ နံ သတ္တာ “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗျာကာသိ။ တဿ ဘဂဝတော နဂရံ ခေမံ နာမ အဟောသိ၊ သုဒတ္တော နာမ ရာဇာ ပိတာ၊ သိရိမာ နာမ မာတာ၊ သရဏော စ ဘာဝိတတ္တော စ

ဒွေ အဂ္ဂသာဝကာ၊ ဥဒေနေ နာမုပဋ္ဌာနော၊ သောဏာ စ ဥပသောဏာ စ ဒွေ
အဂ္ဂသာဝိကာ၊ နာဂရုက္ခော ဗောဓိ၊ နဂုတိဟတ္ထုဗ္ဗေဓံ သရီရံ၊ နဂုတိယေဝ
ဝဿသဟဿာနိ အာယုပ္ပမာဏံ အဟောသိ။

Sumana: Atula

269. Subsequent to that Blessed One who passed away in Nibbāna thus shrouding in darkness the ten thousand world systems, the Teacher named Sumana appeared in this world. He too had three assemblies of disciples; at the first there were a hundred thousand crores of monks, at the second were ninety thousand crores on the Golden Mountain and at the third, eighty thousand crores. At that time the Great Being was the *nāga* king Atula of great supernatural power and majesty. When he heard that the Buddha had appeared he set out from the *nāga* realm surrounded by his host of kinsmen, and made offerings of celestial music to the Blessed One, who was attended by a hundred thousand crores of monks; he gave ample alms, presenting each monk with a pair of garments, and established himself in the Refuges. That Teacher too prophesied that he would become a Buddha in the future. The city of that Blessed One was called Khema, the king named Sudatta was his father, his mother was Sirimā, his chief disciples Saraṇa and Bhāvitatta, his attendant monk Udena, his leading women disciples Sonā and Upasonā and his Bodhi the Ironwood tree. His body was ninety cubits in height and his life span was ninety thousand years.

“မင်္ဂလဿ အပရေန၊ သုမနော နာမ နာယကော။
သဗ္ဗဓမ္မေဟိ အသမော၊ သဗ္ဗသတ္တာနမုတ္တမော”တိ။

Following Maṅgala was the Leader called Sumana who was unparalleled in all phenomena and the noblest among all beings.[35]

၂၇၀။ တဿ အပရဘာဂေ ရေဝတော နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ
တယော သာဝကသန္တိပါတာ အဟောသုံ။ ပဌမသန္တိပါတေ ဂဏနာ နတ္ထိ၊ ဒုတိယေ

ကောဋိသတသဟဿဘိက္ခု အဟေသုံ, တထာ ဓံတိယေ။ တဒါ ဗောဓိသတ္တော အတိဒေဝေါ နာမ ဗြာဟ္မဏော ဟုတ္တာ သတ္ထု ဓမ္မဒေသနံ သုတ္တာ သရဏေသု ပတိဋ္ဌာယ သိရသ္မိ အဇ္ဇလံ ဌပေတာ တဿ သတ္ထုနော ကိလေသပ္ပဟာနေ ဝဏ္ဏံ ဝတ္တာ ဥတ္တရာသင်္ဂေန ပူဇံ အကာသိ။ သောပိ နံ “ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗျာကာသိ။ တဿ ပန ဘဂဝတော နဂရံ ခညဝတိ နာမ အဟောသိ, ပိတာ ပိပုလော နာမ ခတ္တိယော, မာတာပိ ပိပုလော နာမ ဒေဝီ, ဝရုဏော စ ဗြဟ္မဒေဝေါ စ ဒွေ အဂ္ဂသာဝကာ, သမ္ဘဝေါ နာမုပဋ္ဌာကော, ဘဒ္ဒါ စ သုဘဒ္ဒါ စ ဒွေ အဂ္ဂသာဝိကာ, နာဂရုက္ခောဝ ဗောဓိ, သင်္ဂီရံ အသီတိဟတ္ထုဗ္ဗေဓံ အဟောသိ, အာယု သဋ္ဌိ ဝဿသဟဿာနိတိ။

Revata: Atideva

270. Subsequent to him the Teacher named Revata appeared. He too had three assemblies of disciples; the number at the first was beyond reckoning, at the second there were a hundred thousand crores of monks, and a similar number at the third. At that time the Bodhisatta was born as the Brahmin Atideva; he listened to a discourse of the Teacher, and having established himself in the Refuges, with his hands clasped above his head he extolled the Teacher's conquest of the defilements and made him an offering of his upper garment. He too prophesied that he would become a Buddha. The city of that Blessed One was called Dhaññavatī, his father was the Khattiya Vipula and his mother was named Vipulā, his chief disciples were Varuṇa and Brahmadeva, his attendant monk Sambhava, his leading women disciples Bhaddā and Subhaddā and his Bodhi was the Ironwood tree. His body was eighty cubits in height and his life span sixty thousand years.

“သုမနဿ အပရေန, ရေဝတော နာမ နာယကော။

အနူပမော အသဒိသော, အတုလော ဥတ္တမော ဇိနော”တိ။

Following Sumana was the Leader named Revata, who was the highest Conqueror, incomparable, unique and unparalleled.

၂၇၁။ တဿ အပရဘာဂေ သောဘိတော နာမ သတ္ထာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ ကောဋိသတတိက္ခ၊ အဟေသုံ၊ ဒုတိယေ နဂုတိကောဋိယော၊ တတိယေ အသီတိကောဋိယော။ တဒါ ဗောဓိသတ္တော အဇိတော နာမ ဗြာဟ္မဏော ဟုတ္တာ သတ္ထု ဓမ္မဒေသနံ သုတ္တာ သရဏောသု ပတိဋ္ဌာယ ဗုဒ္ဓပ္ပမုခဿ တိက္ခသံဃဿ မဟာဒါနံ အဒါသိ။ သောပိ နံ “ဗုဒ္ဓေါ ဘဝိဿသီ” တိ ဗျာကာသိ။ တဿ ပန ဘဂဝတော သုဓမ္မံ နာမ နဂရံ အဟောသိ၊ ပိတာပိ သုဓမ္မော နာမ ရာဇာ၊ မာတာပိ သုဓမ္မော နာမ ဒေဝီ၊ အသမော စ သုနေတ္ထော စ ဒွေ အဂ္ဂသာဝကာ၊ အနောမော နာမုပဋ္ဌာကော၊ နကုလံ စ သုဇာတာ စ ဒွေ အဂ္ဂသာဝိကာ၊ နာဂရုက္ခောဝ ဗောဓိ၊ အဋ္ဌပဏ္ဏာသဟတ္ထုဗ္ဗေဓံ သရီရံ အဟောသိ၊ နဂုတိ ဝဿသဟဿာနိ အာယုပ္ပမာဏန္တိ။

Sobhita: Ajita

271. Subsequent to him there appeared the Teacher named Sobhita. He too had three assemblies of disciples; at the first there were a hundred crores of monks, at the second ninety crores, and at the third eighty crores. The Bodhisatta at that time was born as the Brahmin Ajita; he listened to discourse of the Teacher, and having established himself in the Refuges gave ample alms to the Brotherhood of monks with the Buddha at its head. He too prophesied that he would become a Buddha. The city of that Blessed One was Sudhamma, his father the king Sudhamma, his mother was Sudhammā, his chief disciples were Asama and Sunetta, his attendant monk Anoma, his leading women disciples Nakulā and Sujātā and his Bodhi the Ironwood tree. His body was fifty eight cubits in height, and his life span was ninety thousand years.

“ရေဝတဿ အပရေနံ၊ သောဘိတော နာမ နာယကော။
သမာဟိတော သန္တစိတ္တော၊ အသမော အပ္ပဋိပုဂ္ဂလော” တိ။

Following Revata der named Sobhita, composed
and of tranquil mind, unique and unrivalled.

၂၇၂။ တဿ အပရဘာဂေ ဧကံ အသင်္ချေယျံ အတိက္ကမိတ္တာ ဧကသ္မိယေဝ ကပ္ပေ တယော ဗုဒ္ဓါ နိဗ္ဗတ္တိံသု အနောမဒဿိ ပဒုမော နာရဒေါတိ။
အနောမဒဿိဿ ဘဂဝတော တယော သာဝကသန္တိပါတာ အဟေသုံ။

ပဌမသင်္ခါပါတေ ဘိက္ခု အဋ္ဌသတသဟသာနိ အဟေသုံ၊ ဒုတိယေ သတ္တ၊ တတိယေ ဆ။ တဒါ ဗောဓိသတ္တော ဧကော ယက္ခသေနာပတိ အဟောသိ မဟိန္ဒိန္နော မဟာနဘာဝေါ အနေနကောဋိသတသဟသာနံ ယက္ခာနံ အဓိပတိ။ သော “ဗုဒ္ဓေါ ဥပ္ပန္နော” တိ သုတ္တာ အာဂန္တိ ဗုဒ္ဓုပ္ပမုဿ ဘိက္ခုသံဃဿ မဟာဒါနံ အဒါသိ။ သတ္ထာပိ န “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသိ” တိ ဗျာကာသိ။ အနောမဒဿိဿ ပန ဘဂဝတော စန္ဒဝတိ နာမ နဂရံ အဟောသိ၊ ယသဝါ နာမ ရာဇာ ပိတာ၊ ယသောဓရာ နာမ မာတာ၊ နိသဘော စ အနောမော စ ဒွေ အဂ္ဂသာဝကာ၊ ဝရုဏော နာမုပဋ္ဌာကော၊ သုန္ဒရီ စ သုမနာ စ ဒွေ အဂ္ဂသာဝိကာ၊ အဋ္ဌုနရက္ခော ဗောဓိ၊ အဋ္ဌပဏ္ဏာသဟတ္ထုဗြေဓံ သရီရံ အဟောသိ၊ ဝဿသတသဟဿံ အာယုတိ။

Anomadassi: The yakkha General

272. Subsequent to him, after the elapse of one *asanikyeyya*, three Buddhas called Anomadassī, Paduma, and Nārada appeared in one and the same aeon. The Blessed One Anomadassī had three assembles of disciples; at the first there were eight hundred thousand monks, at the second, seven hundred thousand, and at the third six hundred thousand. At that time the Bodhisatta was born as a general of the *yakkyas*, of great supernatural power and majesty, [36] the commander of many hundred thousand crores of *yakkhas*. When he heard that the Buddha had appeared he came forth and gave magnificent alms to the Brotherhood of monks at whose head was the Buddha. And the Teacher prophesied he would become a Buddha in the future. The city of the Blessed One Anomadassī was called Candavatī, his father was the king yasavā, mother yasodhara, his chief disciples Nisabha and Anoma, his attendant monk Varuṇa, his leading women disciples Sundarī and Sumanā and his Bodhi he Terminalia Arjuna.⁶⁰ His body was fifty-eight cubits in height and his life span a hundred thousand years.

“သောတိတဿ အပရေန၊ သမ္ဗုဒ္ဓေါ နိပဒုတ္တမော။

အနောမဒဿိ အဓိတယသော၊ တေဇဿိ ဒုရတိက္ကမော” တိ။

⁶⁰. The *Arijuna* or *Kakudha* tree, which usually grows near water and is known as *kumbuk* in Sinhalese.

Following Sobhita was the Unlighted One
Anomadassī, the chief of men, of infinite
fame, glorious and unsurpassed.

၂၇၃။ တဿ အပရဘာဂေ ပဒုမော နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ
တယော ဘာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ ကောဋိသတသဟဿ-
ဘိက္ခု အဟေသုံ၊ ဒုတိယေ တိဏိ သတသဟဿာနိ၊ တတိယေ အဂါမကေ
အရညေ မဟာဝနသဏ္ဍဝါသိနံ ဘိက္ခုနံ ဒွေသတသဟဿာနိ။ တဒါ တထာဂတေ
တသ္မိံ ဝနသဏ္ဍေ ဝသန္တေ ဗောဓိသတ္တော သီဟော ဟုတွာ သတ္တာရံ
နိရောဓေမာပတ္တိံ သမာပန္နံ ဒိသ္မာ ပသန္တမိတ္တော ဝန္တိတွာ ပဒက္ခိဏံ ကတွာ
ပိတိသောမနဿဇာတော တိက္ခတ္တု သီဟနာဒံ နဒိတွာ သတ္တာဟံ ဗုဒ္ဓါရမ္မဏပိတိ
အဝိဇဟိတွာ ပိတိသုခေနေဝ ဂေါတမောယ အပက္ကမိတွာ ဇီဝိတပရိစ္ဆာဂံ ကတွာ
ပယိရူပါသမာနော အဋ္ဌာသိ။ သတ္တာ သတ္တာဟစွယေန နိရောဓာ ဝုဋ္ဌိတော သီဟံ
ဩလောကေတွာ “ဘိက္ခုသံဃေပိ စိတ္တံ ပသာဒေတွာ သံဃံ ဝန္တိဿတိတိ
ဘိက္ခုသံဃော အာဂစ္ဆတူ”တိ စိန္တေသိ။ ဘိက္ခု တာဝဒေဝ အာဂမိသု။ သီဟော
သံဃေ စိတ္တံ ပသာဒေသိ။ သတ္တာ တဿ မနံ ဩလောကေတွာ “အနာဂတေ
ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗျာကာသိ။ ပဒုမဿ ဝန ဘဂဝတော စမ္ပကံ နာမ နဂရံ
အဟောသိ၊ အသမော နာမ ရာဇာ ပိတာ၊ အသမာ နာမ ဒေဝီ မာတာ၊ သာလော စ
ဥပသာလော စ ဒွေ အဂ္ဂသာဝကာ၊ ဝရုဏော နာမုပဋ္ဌာကော၊ ရာမာ စ သုရာမာ စ
ဒွေ အဂ္ဂသာဝိကာ၊ သောဏရက္ခော နာမ ဗောဓိ၊ အဋ္ဌပဏ္ဏာသဟတ္ထုဗြေဓံ သရီရံ
အဟောသိ၊ အာယု ဝဿသတသဟဿန္တိ။

Paduma: The Lion

273. Subsequent to him there appeared the Teacher named Paduma. He too had three assemblies; at the first there were a hundred thousand crores of monks, at the second, three hundred thousand and at the third, two hundred thousand monks who dwelt in the dense jungle of the forest far away from villages. At that time when the Tathāgata was living in that thick forest, the Bodhisatta was born as a lion, and kindled great devotion at heart on seeing the Teacher, who had attained to the jhānic meditation of cessation. He saluted him, walked round him with reverence, roared the lion's roar thrice in his joy, and stood there waiting on

the Tathāgata for seven days without laying aside his joy, which had thoughts of the Buddha as its basis; and spending his time in joy and ease he sacrificed his life refusing to go in search of prey. The Teacher rose from his meditation on cessation after the elapse of seven days, saw the lion, and willed that Brotherhood of monks should come so that he [the lion] would worship them with devotion at heart. Forthwith the monks came and the lion conceived in his mind faith in the Brotherhood. The Teacher read his thoughts and prophesied that he would become Buddha in the future. The city of the Blessed One Paduma was called Campaka, his father was the king Asama, his mother Asamā, his chief disciples were Sāla and Upasāla, his attendant monk Varuṇa, his leading women disciples Rāmā and Surāmā and his Bodhi the Sona⁶¹ tree. His body was fifty eight cubits in height and his life span a hundred thousand years.

“အနောမဒဿိဿ အပရေန, သမ္ပုဒ္ဓေါ ဦးပဒုတ္တမော။

ပဒုမော နာမ နာမေန, အသမော အပ္ပဋိပုဂ္ဂလော”တိ။

Following Anomadassī was the Enlightened One named Paduma, the chief of men, unique and unrivalled.

၂၇၄။ တဿ အပရဘာဂေ နာရဒေါ နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ ကောဋိသတသဟဿ-
တိက္ခူ အဟေသုံ, ဒုတိယေ နဝုတိကောဋိသဟဿာနိ, တတိယေ အသီတိကောဋိ-
သဟဿာနိ တဒါ ဗောဓိသတ္တော ဣသိပဗ္ဗဇံ ပဗ္ဗဇိတွာ ပဉ္စသု အဘိညာသု အဋ္ဌသု
၈ သမာပတ္တိသု စိက္ခဝသီ ဟုတွာ ဗုဒ္ဓပ္ပမုခဿ တိက္ခုသံဃဿ မဟာဒါနံ ဒတွာ
လောဟိတစန္ဒနေန ပူဇံ အကာသိ။ သောပိ နံ “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသီ”တိ
ဗျာကာသိ။ တဿ ဘဂဝတော ဓဉ္စဝတိ နာမ နဂရံ အဟောသိ, သုဒေဝေါ နာမ
ခတ္တိယော ပိတာ, အနောမာ နာမ မာတာ, သဒ္ဓသာလော ၈ ဇိတမိတ္တော ၈ ဒွေ
အဂ္ဂသာဝကာ, ဝါသေဋ္ဌော နာမုပဋ္ဌာကော ဥတ္တရာ ၈ ဖဂ္ဂုနီ ၈ ဒွေ အဂ္ဂသာဝိကာ,
မဟာသောဏရက္ခော နာမ ဗောဓိ, သရိရံ အဋ္ဌာသီတိ-ဟတ္ထုဗ္ဗေဓံ အဟောသိ,
နဝုတိဝဿသဟဿာနိ အာယူတိ။

⁶¹. Sanskrit *syonaka*, *Oroxylum indicum*.

Nārada: The Ascetic

274. Subsequent to him the Teacher named Nārada appeared. He too had three assemblies of disciples; at the first there were a hundred thousand crores of monks. [37]at the second ninety thousand crores and at the third eighty thousand crores. At that time the Bodhisatta had renounced household life as an ascetic and mastered the fivefold intuitive knowledge and the eightfold attainments; he gave ample alms to the Brotherhood of monks at whose head was the Buddha, and made an offering of red sandalwood. He too prophesied that he would become a Buddha in the future. The city of that Blessed One was called Dhaññavatī, his father the Khattiys Sudeva, his mother Anomā, his chief disciple Bhaddasāla and Jitamitta, his attendant monk Vāseṭṭha, his leading women disciple Uttarā and Phaggunī and his Bodhi the Great Sona tree. His body was eighty-four cubits in height and his life span ninety thousand years.

“ပဒုမဿ အပရေန, သမ္ဗုဒ္ဓေါ ခွိပဒုတ္တမော။

နာရဒေါ နာမ နာမေန, အသမော အပ္ပဋိပုဂ္ဂလော”တိ။

Following Paduma was the Enlightened One named Nārada, the chief of men, unique and unrivalled.

၂၇၅။ နာရဒဗုဒ္ဓဿ အပရဘာဂေ ဧကံ အသင်္ချေယျံ အတိက္ကမိတ္တာ
ဣတော သတသဟဿကပ္ပမတ္တကေ ဧကသ္မိံ ကပ္ပေ ဧကောပဒုမုတ္တရဗုဒ္ဓေါ
နာမ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမေ ကောဋိ-
သတသဟဿဘိက္ခူ အဟေသုံ, ဒုတိယေ ဝေဘာရပဗ္ဗတေ နုတိကောဋိ-
သဟဿာနိ, တတိယေ အသီတိကောဋိသဟဿာနိ။ တဒါ ဗောဓိသက္ခော
ဇဋိလော နာမ မဟာရဋ္ဌိယော ဟုတ္တာ ဗုဒ္ဓပ္ပမုခဿ ဘိက္ခုသံဃဿ သစိဝရံ ဒါနံ
အဒါသိ။ သောပိ နံ “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသီ”တိ ဗျာကာသိ။ ပဒုမုတ္တရဿ
ပန ဘဂဝတော ကာလေ တိတ္ထိယာ နာမ နာဟေသုံ။ သဗ္ဗေ ဒေဝမနုဿာ ဗုဒ္ဓမေဝ
သရဏံ အဂမံသု။ တဿ နဂရံ ဟံသဝတီ နာမ အဟောသိ, ပိတာ အာနန္ဒော
နာမ ခတ္တိယော, မာတာ သုဇာတာ နာမ ဒေဝီ. ဒေဝလော စ သုဇာတော စ ဒွေ
အဂ္ဂသာဝကာ, သုမနော နာမုပ္ပာကော, အမိတာ စ အသမာ စ ဒွေ အဂ္ဂသာဝိကာ,

သလလရက္ခော ဗောဓိ၊ သင်္ဂါရုံ အဋ္ဌပဏ္ဏာသဟတ္ထုဗ္ဗေခံ အဟောသိ၊ သင်္ဂါရုပ္ပဘာ သမန္တတော ဒွါဒသ ယောဇနာနိ ဂဏှိ၊ ဝဿသတသဟဿံ အာယူတိ။

Padumuttara: Jaṭila

275. Subsequent to the Buddha Nārada, during an aeon a hundred thousand aeons prior to now, there appeared only one Buddha, called Padumuttara. He too had three assemblies of disciples; at the first there were a hundred thousand crores of monks, at the second ninety thousand crores on the mountain Vebhāra, and at the third eighty thousand crores. At that time the Bodhisatta was born as a district chieftain named Jaṭila; he made gifts of the triple robes⁶² to the Brotherhood with the Buddha at its head. He too prophesied that he would become a Buddha in the future. At the time of the Blessed One Padumuttara there were no heretical teachers, so that all the deities and men sought the refuge of the Buddha alone. His city was called Hamsavatī, his father was the Khattiya Ānada, his mother Sujātā, his chief disciples were Devala and Sujāta, his attendant monk Sumana, his leading women disciples Amitā and Asamā his Bodhi the Sāla tree. His body was eighty-eight cubits in height. His bodily radiance spread around twelve *yojanas* and his life span was a hundred thousand years.

“နာရဒဿ အပရေန၊ သမ္ဗုဒ္ဓေါ ဦးပဒုတ္တမေ

ပဒုမုတ္တရော နာမ ဇိနော၊ အက္ခောဘော သာဂရူပမေ”တိ။

Following Nārada was the Enlightened One Padumuttara, the chief of men, the Conqueror, unperturbed like the great ocean

၂၇၆။ တဿ အပရတာဂေ သတ္တတိ ကပ္ပသဟဿာနိ အတိက္ကမိတ္တာ သုမေဓော သုဇာတော စာတိ ကေသိန္တိ ကပ္ပေ ဒွေ ဗုဒ္ဓါ နိဗ္ဗတ္တိသု။ သုမေဓဿာဝိ တယော သာဝကသန္တိပါတာ အဟေသု၊ ပဌမသန္တိပါတေ သုဒဿနနဂရေ ကောဋိသတခိဏာသဝါ အဟေသု၊ ဒုတိယေ ပန နဂုတိကောဋိယော၊ တတိယေ အသီတိကောဋိယော။ တဒါ ဗောဓိသတ္တော ဥတ္တရော နာမ မာဏဝေါ ဟုတ္တာ

⁶². Read *ticīvaradānam* as with SHB.

နိဒ္ဒဟိတော ဌာပိတယေဝ အသီတိကောဋိဓနံ ဝိဿဇ္ဇေတော ဗုဒ္ဓပ္ပမုခဿ တိက္ခသံဃဿ မဟာဒါနံ ဒေတာ ဓမ္မံ သုတ္တာ သရဏေသု ပတိဋ္ဌာယ နိက္ခမိတော ပဗ္ဗဇိ။ သောဝိ နံ "အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသီ"တိ ဗျာကာသိ။ သုမေဓဿ ဘဂဝတော သုဒဿနံ နာမ နဂရံ အဟောသိ၊ သုဒတ္တော နာမ ရာဇာပိတာ၊ မာတာပိ သုဒတ္တာ နာမ၊ သရဏော စ သဗ္ဗကာမော စ ဒွေ အဂ္ဂသာဝကာ၊ သာဂရော နာမုပ္ပဋ္ဌာကော၊ ရာမာ စ သုရာမာ စ ဒွေ အဂ္ဂသာဝိကာ၊ မဟာနိပရူက္ခော ဗောဓိ၊ သရိရံ အဋ္ဌာသီတိဟတ္ထုဗ္ဗေခံ အဟောသိ၊ အာယု နဂုတိ ဝဿသဟဿာနီတိ။

Sumedha: Uttara

276. Subsequent to him, when thirty thousand aeons had elapsed, two Buddhas named Sumedha and Sujāta appeared in one and the same aeon. Even Sumedha had three assemblies of disciples; at the first there were a hundred crores of arahants in the city of Sudassana, at the second ninety crores and at the third eighty crores. At that time the Bodhisatta was born as a Brahmin youth named Uttara;[38] he gave ample alms to the Brotherhood with the Buddha at its head, spending eighty crores from his wealth, which he had kept deposited in safety. Having listened to the Doctrine and established himself in the Refuges, he went forth from home and became ordained. He too predicted that he would become a Buddha in the future. The city of the Blessed One Sumedha was called Sudassana, his father the king Sudatta, his mother Sudattā, his two chief disciples Saraṇa and Sabbakāma, his attendant monk, Sagara, his leading women disciples Rāmā and Surāmā, and his Boddhi the Great Kadamba⁶³ tree. His body was eighty-eight cubits in height and his life span ninety thousand years.

"ပဒုမုတ္တရဿ အပရေန၊ သုမေဓော နာမ နာယကော။
ဒုရာသဒေါ ဥဂ္ဂတေဇော၊ သဗ္ဗလောကုတ္တမော မုနီ"တိ။

Following Padumuttara was the Leader named Sumedha, the sage, unassailable, of immense glory, the foremost in the whole world.

⁶³. *Nauclea cadamba*, Sinhalese *kolon*.

၂၇၇။ တဿ အပရဘာဂေ သုဇာတော နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္နိပါတာ အဟေသုံ။ ပဌမသန္နိပါတေ သဌိံ တိက္ခသတ- သဟဿာနိ အဟေသုံ၊ ဒုတိယေ ပညာသံ၊ တတိယေ စတ္တာလီသံ။ တဒါ ဗောဓိသတ္တော စက္ကဝတ္တိရာဇာ ဟုတွာ “ဗုဒ္ဓေါ ဥပ္ပန္နော”တိ သုတွာ ဥပသင်္ကမိတွာ ဓမ္မံ သုတွာ ဗုဒ္ဓပ္ပမုခဿ တိက္ခသံဃဿ သန္တိ သတ္တဟိ ရတနေဟိ စတုမဟာ- ဒီပရဇ္ဇံ တွာ သတ္ထု သန္တိကေ ပဗ္ဗဇိ။ သကလရဌဝါသိနော ရဋ္ဌုပ္ပါဒံ ဂဟေတွာ အာရာမိကကိစ္စံ သာဓေန္တော ဗုဒ္ဓပ္ပမုခဿ တိက္ခသံဃဿ နိစ္စံ မဟာဒါနံ အဒံသု။ သောပိ နံ သတ္တာ “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသီ”တိ ဗျာကာသိ။ တဿ ဘဂဝတော နဂရံသုမင်္ဂလံ နာမ အဟောသိ၊ ဥဂ္ဂတော နာမ ရာဇာ ပိတာ၊ ပဘာဝတိ နာမ မာတာ၊ သုဒဿနော စ သုဒေဝေါ စ ဒွေ အဂ္ဂသာဝကာ၊ နာရဒေါ နာမုပဋ္ဌာကော၊ နာဂါ စ နာဂသမာလာ စ ဒွေ အဂ္ဂသာဝိကာ၊ မဟာဝေဠုရက္ခော ဗောဓိ။ သော ကိရ မန္တုဇ္ဇိဒ္ဓေါ ယနက္ခန္ဓော ဥပရိ နိဂ္ဂတာဟိ မဟာသာခါဟိ မောရပိဉ္စကလာပေါ ဝိယ ဝိရောစိတ္တ။ တဿ ဘဂဝတော သင်္ဂီရံ ပဏ္ဏာသ- ဟတ္ထုဗ္ဗေဓံ အဟောသိ၊ အာယု နဝုတိ ဝဿသဟဿာနိတိ။

Sujāta: The Universal Monarch

277. Subsequent to him there appeared the Teacher named Sujāta. He too had three assemblies of disciples at the first there were sixty thousand monks, at the second fifty thousand and at the third forty thousand. At that time the Bodhisatta was born as a Universal Monarch, and came to him when he heard that the Buddha had appeared; listening to the Doctrine, he dedicated the rulership of the four great continents together with the seven Treasures to the Brotherhood with the Buddha at its head, and received ordination under the Teacher. All the inhabitants of the country, working for the mainstay of the monasteries took with them the produce of the land and continually gave alms generously to the Brotherhood at whose head was the Buddha. This Teacher too prophesied about him. The city of that Blessed One was called Sumaṅgala, his father was the king named Uggata, his mother Pabhāvatī, the chief disciples were Sudassana and Deva, his attendant monk Nārada, the leading women disciples were Nāgā and Nāgasamālā, and his Bodhi was the Giant Bamboo. It is said that this tree was less

hollow and had a thicker stem than ordinary bamboos and with its large branches above, shone like a cluster of peacock feathers. The body of that Blessed One was fifty cubits in height and his life span was ninety thousand years.

"တထွေဝ မဏ္ဍကပ္ပဗိ၊ သုဇာတော နာမ နာယကော။
သီဟဟနုသဘက္ခန္ဓော၊ အပ္ပမေယျော ဒုရာသဒေါ"တိ။

Within the same Maṇḍa-aeon appeared the Leader called Sujāta, lion jawed, of taurine chest, incomparable and unassailable."

၂၇၈။ တဿ အပရဘာဂေ ဣတော အဋ္ဌာရသကပ္ပသတမတ္ထကေ
ကေသိံ ကပ္ပေ ဝိယဒဿိ၊ အတ္ထဒဿိ၊ ဓမ္မဒဿိတံ တယော ဗုဒ္ဓါ နိဗ္ဗတ္တိသု။
ဝိယဒဿိဿာပိ တယော သာဝကသန္တိပါတာ အဟေသု။ ပဌမေ ကောဋိသတ-
သဟဿာ ဘိက္ခု အဟေသု၊ ဒုတိယေ နဂုတိကောဋိယော၊ တတိယေ အသီတိ-
ကောဋိယော။ တဒါ ဗောဓိသတ္တော ကဿပေါ နာမ မာဏဝေါ တိဏ္ဍံ ဝေဒါနံ ပါရံ
ဂတော ဟုတ္တာ သတ္တု ဓမ္မဒေသနံ သုတ္တာ ကောဋိသတသဟဿဓနပရိစ္ဆာဂေန
သံဃာရာမံ ကာရေတွာ သရဏေသု စ သီလေသု စ ပတိဋ္ဌာသိ။ အထ နံ သတ္ထာ
"အဋ္ဌာရသကပ္ပသတမတ္ထယေန ဗုဒ္ဓေါ ဘဝိဿသိ"တိ ဗျာကာသိ။ တဿ
ဘဂဝတော အနောမံ နာမ နဂရံ အဟောသိ၊ ပိတာ သုဒ္ဓိန္ဒော နာမ ရာဇာ၊ မာတာ
စန္ဒာ နာမ ဒေဝီ၊ ပါလိတော စ သဗ္ဗဒဿိ စ ဒွေ အဂ္ဂသာဝကာ၊ သောဘိတော
နာမုပဋ္ဌာကော၊ သုဇာတာ စ ဓမ္မဒိန္ဒော စ ဒွေ အဂ္ဂသာဝိကာ၊ ကကုဓေက္ခော ဗောဓိ၊
သရိရံ အသီတိဟတ္ထုဗြေဓံ အဟောသိ၊ နဂုတိ ဝဿသဟဿာနိ အာယူတိ။

Piyadassī; Kassapa

278. Subsequent to him, eighteen hundred aeons prior to now, three Buddhas named Piyadassī, Atthadassī, and Dhammadassī appeared in one and the same aon. Piyadassī too had three assemblies of disciples; at the first there were a hundred thousand crores of monks, at the second, ninety crores, and at the third eighty crores. At that time the Bodhisatta was born as the Brahmin youth Kassapa and had reached proficiency in the three Vedas; he listened to a discourse of the Teacher, built a monastery donating riches worth a hundred thousand crores, and established himself in the Refuges

and Precepts. Then the Teacher prophesied that he would become a Buddha eighteen hundred aons afterwards. The city of that Blessed One was called Anoma, his father the king Sudinna, his mother Candā, his chief disciples were pālita and Sabbadassī, his attendant monk Sobhita, his leading women disciples Sujātā and Dhammadinnā and his Bodhi the Piyaṅgu⁶⁴ tree. His body was eighty cubits in height and his life span ninety thousand years.

“သုဇာတဿ အပရေန, သယမ္ဘူ လောကနာယကော။
ဒုရာသဒေါ အသမသမော, ပိယဒဿိ မဟာယသော”တိ။

Following Sujātā was the leader of world Piyadassī,
the self-evolved, unassailable, unique and of great glory.

၂၇၉။ တဿ အပရဘာဂေ အတ္ထဒဿိ နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမေ အဋ္ဌနဂုတိ ဘိက္ခုသတ- သဟဿာနိ အဟေသုံ, ဒုတိယေ အဋ္ဌာသီတိသတသဟဿာနိ, တတ တတိယေ။ တဒါ ဗောဓိသတ္တော သုသိမော နာမ မဟိဒ္ဓိကော တာပသော ဟုတွာ ဒေဝလောကတော မန္နာရဝပုပ္ဖစ္ဆန္တိ အာဟရိတွာ သတ္တာရံ ပူဇေသိ, သောပိ နံ “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗျာကာသိ။ တဿ ဘဂဝတော သောဘိတံ နာမ နဂရံ အဟေသိ, သာဂရော နာမ ရာဇာ ပိတာ, သုဒဿနာ နာမ မာတာ, သန္တော စ ဥပသန္တော စ ဒွေ အဂ္ဂသာဝကာ, အဘယော နာမုပဋ္ဌာကော, ဓမ္မာ စ သုဓမ္မာ စ ဒွေ အဂ္ဂသာဝိကာ, စမ္ပကရုက္ခော ဗောဓိ, သင်္ဂီရံ အသီတိဟတ္ထုဗ္ဗေဝံ အဟေသိ, သင်္ဂီရပ္ပတာ သမန္တတော သဗ္ဗကာလံ ယောဇနမတ္တံ ဖရိတွာ အဋ္ဌာသိ, အာယု ဝဿသတသဟဿန္တိ။

Atthadassī: Susīma

279. Subsequent to him there appeared the Teacher called Atthadassī. He too had three assemblies of disciple; there were nine million eight hundred thousand monks at the first, at the second eight million eight hundred thousand and a similar number at the third. At that time the Bodhisatta was born as an ascetic of great

⁶⁴. *Piyaṅgu* is a small plant. Its seed is used as an emetic. The reference here probably is to the *Piyaka* tree, a 1 variety of *kadamba*; Bv has *kakudha* (*Terminalia arjuna*).

psychic power named Susīma; he brought a canopy of Mandāra flowers from the deva world and offered it to the Teacher. He too prophesied that he would become a Buddha in the future. The city of that Blessed One was called Sobhita, his father the king Sāgara, his mother Sudassanā, his chief disciples Santa and Upasanta, his attendant monk Abhaya, his leading women disciples Dhammā and Sudhammā and his Bodhi the Campaka tree. His body was eighty cubits in height. The bodily radiance remained all the time pervading a region of a yojana's extent all round. His life span was a hundred thousand years.

“တထွေဝ မဏ္ဍကပ္ပမိ, အတ္ထဒဿိ နရာသဘော။
မဟာတမံ နိဟန္တိန, ပတ္တော သမ္ဗောဓိဗုဒ္ဓမ”န္တိ။

Within the same Maṇḍa aeon, Atthadassī the hero among men attained the highest Enlightenment, destroying the great darkness.

၂၈၀။ တဿ အပရဘာဂေ ဓမ္မဒဿိ နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမေ ကောဋိသတံ တိက္ခူ အဟေသုံ, ဒုတိယေ သတ္တတိကောဋိယော, တတိယေ အသီတိကောဋိယော။ တဒါ ဗောဓိသတ္တော သက္ကော ဒေဝရာဇာ ဟုတ္တာ ဒိဗ္ဗဂန္ဓပုပ္ဖေဟိ စ ဒိဗ္ဗတူရိယေဟိ စ ပူဇံ အကာသိ, သောပိ နံ “အနာဂတေ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗျာကာသိ။ တဿ ဘဂဝတော သရဏံ နာမ နဂရံ အဟောသိ, ပိတာ သရဏော နာမ ရာဇာ, မာတာ သုနန္ဒာ နာမ, ပဒုမော စ ဖုဿဒေဝေါ စ ဒွေ အဂ္ဂသာဝကာ, သုနေတ္တော နာမုပဋ္ဌာကော ခေမာ စ သဗ္ဗနာမာ စ ဒွေ အဂ္ဂသာဝိကာ, ရတ္တ ကုံရရက္ခော ဗောဓိ, “ဗိဇ္ဇိတလော”တိပိ ဝုစ္ဆတိ, သရီရံ ပနဿ အသီတိဟတ္ထုဗြေဓံ အဟောသိ, ဝဿသတသဟဿံ အာယုတိ။

Dhammadassī: Sakka

280. Subsequent to him there appeared the Teacher named Dhammadassī. He too had three assemblies of disciples; at the first there were a hundred crores of monks, at the second seventy crores and at the third eighty crores. At that time the Bodhisatta was born as Sakka the king of the deities; he made offerings of

divine perfumes and flowers and heavenly music. He too prophesied about him. The city of that Blessed One was called Saraṇa, his father the king Saraṇa, his mother Sunandā, his chief disciples were Paduma and Phussadeva, his attendant monk Sunetta, his leading women disciples Khemā and Sabbanāmā and his Bodhi the Red Amaranth tree whose other name is Bimbijāla. His body was eighty cubits in height and his life span a hundred thousand years.

“တက္ကေဝ မဏ္ဍကပ္ပနိ၊ ဓမ္မဒဿီ မဟာယသော။

တမန္တကာရံ ဝိဓိတော၊ အတိရောစတိ သဒေဝကေ”တိ။

Within the same Maṇḍa aeon, Dhammadassī of great fame illuminated the world with its deities, having dispelled the impenetrable darkness.[90]

၂၈၁။ တဿ အပရဘာဂေ ဣတော စတုနုရတိကပ္ပမတ္ထကေ ကေသိန္ဒြေ ဇကောဝ သိန္ဒြေော နာမ ဗုဒ္ဓေါ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ ကောဋိသတသဟသံ ဘိက္ခု အဟေသုံ၊ ဒုတိယေ နုရတိကောဋိယော၊ တတိယေ အသီတိကောဋိယော။ တဒါ ဗောဓိသတ္တော ဥဂ္ဂတေဇော အဘိညာဗလသမ္ပန္နော မင်္ဂလော နာမ တပသော ဟုတ္တာ မဟာဗျူဖလံ အာဟရိတ္တာ တထာဂတဿ အဒါသိ။ သတ္တာ တံ ဖလံ ပရိဘုဉ္ဇိန္တာ “စတုနုရတိကပ္ပမတ္ထကေ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗောဓိသတ္တံ ဗျာကာသိ။ တဿ ဘဂဝတော နဂရံ ဝေဘာရံ နာမ အဟောသိ၊ ပိတာ ဇေယသေနော နာမ ရာဇာ၊ မာတာ သုဖဿာ နာမ၊ သမ္ပလော စ သုမိတ္တော စ ဒွေ အဂ္ဂသာဝကာ၊ ရေဝတော နာမုပဋ္ဌာကော၊ သီဝလီ စ သုရာမာ စ ဒွေ အဂ္ဂသာဝိကာ၊ ကဏိကာရုက္ခော ဗောဓိ၊ သရိရံ သဠိဟတ္ထုဗ္ဗေဓံ အဟောသိ၊ ဝဿသတသဟသံ အာယူတိ။

Siddhatta: Maṅgala

281. Subsequent to him, during the aeon ninety-four aeons prior to now, there appeared but one Buddha who was named Siddhattha. He too had three assemblies of disciples; at the first there were a hundred thousand crores of monks, at the second ninety crores, and at the third eighty crores. At that time the Boddhisatta

was born as an ascetic named Maṅgala, of immense supernatural power and endowed with the powers of intuitive knowledge; he brought a large rose-apple fruit and gave it to the Tathāgata. The Teacher partook of that fruit and prophesied to the Boddhisatta that he would become a Buddha ninety-four aeons later. The city of that Blessed One was called Vebhāra, his father the king Jayasena, his mother Suphassā, his chief disciples, Sambahula and Sumitta, his attendant monk Revata, his leading women disciples Sivalī and Surāmā and his Bodhi the Kaṇikāra⁶⁵ tree. His body was sixty cubits in height and his life span a hundred thousand years.

“ဓမ္မဒဿိဿ အပရေန, သိဒ္ဓတ္ထော နာမ နာယကော။

နိဟနိတွာ တမံ သဗ္ဗံ, သူရိယော အဗ္ဗုဂ္ဂတော ယထာ”တိ။

Following Dhammadassī the Leader called
Siddhattha destroyed all darkness like the sun
that has risen in the sky.

၂၈၂။ တဿ အပရဘာဂေ ဣတော ဒွါနုတိကပ္ပမတ္ထကေ တိဿော
ဗုဿောတိ ဧကသိန္ဒိ ကပ္ပေ ဒွေ ဗုဒ္ဓါ နိဗ္ဗတ္တိသု။ တိဿဿ ဘဂဝတော တယော
သာဝကသန္တိပါတာ အဟေသု။ ပဌမသန္တိပါတေ ဘိက္ခုနံ ကောဋိသတံ အဟောသိ၊
ဒုတိယေ နုတိကောဋိယော, တတိယေ အသီတိကောဋိယော။ တဒါ ဗောဓိသတ္တော
မဟာဘောဂေါ မဟာယသော သုဇာတော နာမ ဓတ္တိယော ဟုတွာ ဣသိပဗ္ဗဇံ
ပဗ္ဗဇိတွာ မဟိန္ဒိကဘာဝံ ပတွာ “ဗုဒ္ဓေါ ဥပ္ပန္နော”တိ သုတွာ ဒိဗ္ဗမန္တာရဝပဒုမ-
ပါရိစ္ဆတ္တကပုပ္ဖိနိ အာဒါယ စတုပရိသမဇ္ဈေ ဂစ္ဆန္တံ တထာဂတံ ပူဇေသိ, အာကာသေ
ပုပ္ဖဝိတာနံ အကာသိ။ သောပိ နံ သတ္ထာ “ဣတော ဒွါနုတိကပ္ပေ ဗုဒ္ဓေါ
ဘဝိဿသိ”တိ ဗျာကာသိ။ တဿ ဘဂဝတော ခေမံ နာမ နဂရံ အဟောသိ, ပိတာ
ဇနသန္ဓော နာမ ဓတ္တိယော, မာတာ ပဒုမာ နာမ ဗြဟ္မဒေဝေါ စ ဥဒယော စ ဒွေ
အဂ္ဂသာဝကာ, သမဂေါ နာမုပဋ္ဌာကော, ဖုဿာ စ သုဒတ္တာ စ ဒွေ အဂ္ဂသာဝိကာ,
အသနရုက္ခော ဗောဓိ, သရီရံ သဠိဟတ္ထုဗြေဓံ အဟောသိ, ဝဿသတသဟဿံ
အာယူတိ။

⁶⁵. *Cochlospermum religiosum*, Sinhalese *kinihiri*.

Tissa: Sujāta

282. Subsequent to him ninety-two aeons prior to now, two Buddhas named Tissa and Phussa appeared in one and the same aeon. The Blessed One Tissa had three assemblies of disciples; at the first there were a hundred crores of monks, at the second ninety crores and at the third eighty crores. At that time the Bodhisatta was born as the Khattiya called Sujāta possessing great wealth and fame; he renounced the household life taking to an ascetic life, and attained great psychic powers. Having heard that the Buddha had appeared he brought divine Mandārava blossoms and Pāricchattaka flowers and offered them to the Tathagata, who was moving amidst the fourfold assembly; and he made a canopy of flowers in the sky. The Teacher too prophesied that he would become a Buddha ninety-two aeons later. The city of that Blessed One was called Khema, his father the Khattiya Janasandha, his mother Paduma, his chief disciples Brahmadeva and Udaya, his attendant monk Sambhava, and his leading women disciples Phussā and Sudattā, and his Boddhi the Tomentosa⁶⁶ tree. His body was sixty cubits in height and his life span a hundred thousand years.

“သိဒ္ဓတ္ထဿ အပရေန, အသမော အပ္ပဋိပုဂ္ဂလော။

အနန္တသီလော အမိတယသော, တိသော လောကဂ္ဂနာယကော”တိ။

Following Sidhattha was Tissa, who was unique and unrivalled, of infinite virtues and boundless fame, the highest Leader of the world.

၂၈၃။ တဿ အပရဘာဂေ ဖူသော နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ သဠိ ဘိက္ခုသတသဟဿာနိ အဟေသုံ, ဒုတိယေ ပဏ္ဏာသ, တတိယေ ဒွတ္တိသ။ တဒါ ဇောဓိသတ္တော ပိဇိတာပိ နာမ ဓတ္တိယော ဟုတွာ မဟာရဇံ ပဟာယ သတ္တု သန္တိကေ ပဗ္ဗဇိတွာ တိဏိ ပိဋကနိ ဥဂ္ဂဟေတွာ မဟာဇနဿ ဓမ္မကထံ ကထေသိ, သီလပါရမိဉ္စ ပူရေသိ။ သောပိ နံ “ဗုဒ္ဓေါ ဘဝိဿသီ”တိ တထေဝ ဗျာကာသိ။ တဿ ဘဂဝတော ကာသိ နာမ နဂရံ အဟောသိ, ဇယသေနော နာမ ရာဇာ ပိတာ, သိရိမာ နာမ မာတာ,

⁶⁶. Asana, *Terminalia tomentosa*, Singhalese *piyā*

သုရက္ခိတော စ ဓမ္မသေနော စ ဒွေ အဂ္ဂသာဝကာ၊ သဘိယော နာမဗုဋ္ဌာကော၊ စာလာ
စ ဥပစာလာ စ ဒွေ အဂ္ဂသာဝိကာ၊ အာမလကရုက္ခော ဗောဓိ၊ သရီရံ
အဋ္ဌပဏ္ဏာသဟတ္ထုဗြေဓံ အဟောသိ၊ နဂုတိ ဝဿသဟဿာနိ အာယုတိ။

Phussa: Vijitāvi

283. Subsequent to him there appeared the Teacher named Phussa. He too had three assemblies of disciples; at the first there were six million monks, at the second and the third five million and thirty-two hundred thousand respectively. At that time the Boddhisatta was born as the Khattiya Vijatāvī; he gave up his large kingdom, and receiving ordination under the Teacher,[41] studied the three Pitakas, and preached the Doctrine to the great multitude. And he fulfilled the Perfection of Morality. This Buddha too prophesied in like manner. The city of the Blessed One Phussa was Kāsi, his father the king Jayasena, his mother Sirimā, his chief disciples Surakkhita and Dhammasena, his attendant monk Sabhiya, his leading women disciples Cālā and Upacālā, and his Boddhi was the Myrobalan⁶⁷ tree. His body was fifty-eight cubits in height and his life span nine hundred thousand years.

“တက္ကေဝ မဏ္ဍကပ္ပဗိမ္ဗိ၊ အဟု သတ္တာ အနတ္တရော။

အနူပမော အသမသမော၊ ဖုဿော လောကဂ္ဂနာယကော”တိ။

Within the same Maṇḍa aeon was the unique Teacher Phussa, incomparable and unrivalled, the highest Leader of the world.

၂၈၄။ တဿ အပရဘာဂေ ဣတော ဧကနဂုတိကပ္ပေ ဝိပဿီ နာမ ဘဂဝါ
ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ
အဋ္ဌသဋ္ဌိ ဘိက္ခုသတသဟဿံ အဟောသိ၊ ဒုတိယေ ဧကသတသဟဿံ၊
တတိယေ အသီတိသဟဿာနိ။ တဒါ ဗောဓိသက္ကော မဟိဒ္ဓိကော မဟာနုဘာဝေါ
အတုလော နာမ နာဂရာဇာ ဟုတွာ သတ္တရတနခဓိတံ သောဝဏ္ဏမယံ မဟာဝိဋံ
ဘဂဝတော အဒါသိ။ သောပိ နံ “ဣတော ဧကနဂုတိကပ္ပေ ဖုဒ္ဓေါ ဘဝိဿသိ”တိ
ဗျာကာသိ။ တဿ ဘဂဝတော ဗန္ဓုမတိ နာမ နဂရံ အဟောသိ၊ ဗန္ဓုမာ နာမ ဂုဇာ

⁶⁷. Āmalaka, Phyllanthus embelica, Sinhalese nelli.

ပိတာ, ဗန္ဓုမတိ နာမ မာတာ, ခဏ္ဍော စ တိဿော စ ဒွေ အဂ္ဂသာဝကာ, အသောကော နာမုပဋ္ဌာကော, စန္ဒာ စ စန္ဒမိတ္တာ စ ဒွေ အဂ္ဂသာဝိကာ, ပါဋလိရက္ခော ဗောဓိ, သင်္ဂီရံ အသီတိဟတ္ထုဗ္ဗေဓံ အဟောသိ, သင်္ဂီရပ္ပတာ သဒါ သတ္တ ယောဇနာနိ ဖရိတ္တာ အဋ္ဌာသိ, အသီတိ ဝဿသဟဿာနိ အာယူတိ။

Vipassī: Atula

284. Subsequent to him, ninety-one aeons prior to now there appeared the Blessed One Vipassī. He too had three assemblies of disciples; at the first there were six million eight hundred thousand monks, at the second one hundred thousand, and at the third eighty thousand. At that time the Bodhisatta was born as the nāga king Atula of great supernatural power and majesty; he gave the Blessed One a golden stool inlaid with the seven precious gems. He too prophesied that he would become a Buddha ninety-one aeons later. The city of that Blessed One was called Bandhumatī, his father the king Bandhumā, his mother Bandhumatī, his chief disciples Khaṇḍa and Tissa, his attendant monk Asoka, his leading women disciples Candā and Candamittā, and his Bodhi the Pāṭali⁶⁸ tree. His body was eighty cubits in height and his bodily radiance remained continually pervading a region of a yojana's extent. His life span was eighty thousand years.

“ဖဿဿ စ အပရေန, သမ္မုဒ္ဓေါ ခွိပဒုတ္တမော။

ဝိပဿီ နာမ နာမေန, လောကေ ဥပ္ပဇ္ဇိ စက္ခုမာ”တိ။

Following Phussa, the Enlightened One, the highest of men, the discerning one Vipassī by name, appeared in the world.

၂၈၅။ တဿ အပရဘာဂေ ဣတော ဧကတိံသကပ္ပေ သိင်္ခိ စ ဝေဿဘူ စာတိ ဒွေ ဗုဒ္ဓါ အဟေသုံ။ သိင်္ခိဿာပိ ဘဂဝတော တယော သာဝကသန္နိပါတာ အဟေသုံ။ ပဌမသန္နိပါတေ တိက္ခသတသဟဿံ အဟောသိ, ဒုတိယေ အသီတိ - သဟဿာနိ, တတိယေ သတ္တတ္ထိသဟဿာနိ။ တဒါ ဗောဓိသတ္တော အင်္ဂိန္ဒမော နာမ ရာဇာ ဟုတ္တာ ဗုဒ္ဓပ္ပမုဿေ တိက္ခသံဃဿ သဝီဝရံ

⁶⁸. The trumpet-flower, *Stereospermum saveolens*, Sinhalese *palol*.

ဟောဒါနံ ပဝတ္တေတွာ သတ္တရတနပဋိမဏ္ဍိတံ ဟတ္ထိရတနံ ဒတွာ ဟတ္ထိပ္ပမာဏံ ကတွာ ဟိန္ဒိယဘဏ္ဍံ အဒါသိ။ သောပိ နံ "ဣတော ကတိသကပ္ပေ ဗုဒ္ဓေါ ဘဝိဿသိ"တိ ဟူကာသိ။ တဿ ဘဂဝတော အရုဏဝတီ နာမ နဂရံ အဟောသိ, အရုဏော နာမ ဓမ္မိယော ဝိကာ, ပဘာဝတီ နာမ မာတာ, အဘိဘူစ ပဉ္စဒေါစ ဒွေအဂ္ဂသာဝကာ, ခေမကံရော နာမုပ္ပဋ္ဌာကော, သဗ္ဗိလာစ ပဒုမာစ ဒွေအဂ္ဂသာဝိကာ, ပုဏ္ဏရိကရက္ခော ဇောမိ, သရီရံ သတ္တတိဟတ္ထဗြေဓံ အဟောသိ, သရီရပ္ပဘာ ယောဇနတ္ထယံ ဖရိတွာ သဋ္ဌာသိ, သတ္တတိ ဝဿသဟဿာနိ အာယူတိ။

Sikhī: Arindama

285. Subsequent to him, in the thirty-first aeon from now in the past, there appeared two Buddhas called Sikhī and Vessabhū. Sikhī too had three assemblies of disciples; at the first there were a hundred thousand monks, at the second eighty thousand, and at the third seventy thousand. At that time the Boddhisatta was born as the king Arindama; he made great offerings including robes to the Brotherhood of monks with the Buddha at its head and gave a lordly elephant decked with the seven kinds of gems, and also articles permissible for their use heaped to the height of an elephant. He too prophesied that he would become a Buddha thirty-one aeons later. The city of that Blessed One was called Aruṇavatī, his father the Khattiya Aruṇa, his mother Pabhāvatī, his chief disciples Abhibhū and Sambhava, his attendant monk Khemaṅkara, his leading women disciples Makhilā and Padumā, and his Bodhi the Puṇḍarīka tree.⁶⁹ [42] His body was thirty-seven cubits in height and his bodily radiance remained pervading a region of three yojanas. His life span was thirty-seven thousand years.

ဝိပဿိဿ အပရေန, သမ္မုဒ္ဓေါ ဒွိပဒုတ္တမော။

သိခိဝုယော နာမ ဝိနော, အသမော အပ္ပဋိပုဂ္ဂလော"တိ။

Following Vipassī was the Enlightened One Sikhī by name, the highest among men, the Conqueror, unique and unrivalled.

⁶⁹. *Puṇḍarīka*, belonging to the *mangifera* species, is quite different from the usual *puṇḍarīka*, which occurs frequently in Pāli, a variety of white water-lily. Cf. Singalese *aṭamba*.

၂၈၆။ တဿ အပရဘာဂေ ဝေဿဘူ နာမ သတ္တာ ဥဒပါဒိ။ တဿာပိ တယော သာဝကသန္တိပါတာ အဟေသုံ။ ပဌမသန္တိပါတေ အသီတိ ဘိက္ခုသဟဿာနိ အဟေသုံ၊ ဒုတိယေ သတ္တတိ၊ တတိယေ သဌိ။ တဒါ ဗောဓိသတ္တော သုဒဿနော နာမ ရာဇာ ဟုတ္တာ ဗုဒ္ဓပ္ပမုခဿ ဘိက္ခုသံဃဿ သစိဝရံ မဟာဒါနံ ဒတ္တာ တဿ သန္တိကေ ပဗ္ဗဇိတွာ အာစာရဂုဏသမ္ပန္နော ဗုဒ္ဓရတနေ စိတ္တိကာရပီတိဗဟုလော အဟောသိ။ သောပိ နံ ဘဂဝါ “ဣတော ဧကတိသကပ္ပေ ဗုဒ္ဓေါ ဘဝိဿသိ”တိ ဗျာကာသိ။ တဿ ပန ဘဂဝတော အနောမံ နာမ နဂရံ အဟောသိ၊ သုပ္ပတိတော နာမ ရာဇာ ပိတာ၊ ယသဝတီ နာမ မာတာ သောဏော စ ဥတ္တရော စ ဒွေ အဂ္ဂသာဝကာ၊ ဥပသန္တော နာမုပဋ္ဌာကော၊ ဒါမာ စ သမာလာ စ ဒွေ အဂ္ဂသာဝိကာ၊ သာလရက္ခော ဗောဓိ၊ သရီရံ သဌိဟတ္ထုဗ္ဗေမံ အဟောသိ၊ သဌိ ဝဿသဟဿာနိ အာယူတိ။

Vesabhū: Sudassana

286. Subsequent to him the Teacher named Vessabhū appeared. He too had three assemblies of disciples; at the first there were eight million monks, at the second seven million, and at the third six million. At that time the Bodhisatta was born as the king Sudassana; he made great offerings including robes to the Brotherhood of monks with the Buddha at its head, and received ordination under him. Being endowed with virtuous conduct he obtained constant joy through his thoughts on the Buddha. That Blessed One too prophesied that he would become a Buddha thirty-one aeons later. The city of that Blessed One was called Anupama,⁷⁰ his father was the king Suppatīta, his mother Yasavatī, his chief disciples Sona and Uttara, his attendant monk Upasanta, his leading women disciples Dāmā and Samālā, and his Bodhi the Sāla tree. His body was sixty cubits in height, and his life span was sixty thousand years.

“တတ္ထေဝ မဏ္ဍကပ္ပိ၊ အသမော အပ္ပဋိပုဂ္ဂလော။

ဝေဿဘူ နာမ နာမေန၊ လောကေ ဥပ္ပဇ္ဇိ သော ဇိနော”တိ။

Within that same Maṇḍa aeon the unique and unrivalled Conqueror Vessabhū by name appeared in the world.

⁷⁰. As with SHB; Fsb. has Anopama, Bv Anoma.

၂၈၇။ တဿ အပရဘာဂေ ဣမသ္မိံ ကပ္ပေ စတ္တာရော ဗုဒ္ဓါ နိဗ္ဗတ္တာ
 ကကုသန္ဓော, ကောဏာဂမနော, ကဿပေါ, အမှာကံ တဂဝါတိ။
 ကကုသန္ဓဿ တဂဝတော ကောဝ သာဝကသန္တိပါတော, တတ္ထ စတ္တာလီသ
 တိက္ခသဟဿာနိ အဟေသုံ။ တဒါ ဗောဓိသတ္တော ခေမော နာမ ရာဇာ ဟုတ္တာ
 ဗုဒ္ဓပ္ပမုခဿ တိက္ခသံဃဿ သပတ္တစိဝရံ မဟာဒါနဉ္စေဝ အဉ္စနာဒိဘေသဇ္ဇာနိ စ
 တော သတ္ထု ဓမ္မဒေသနံ သုတ္တာ ပဗ္ဗဇိ။ သောပိ နံ သတ္တာ ဗျာကာသိ။ ကကုသန္ဓဿ
 ၂၈ ဘဂဝတော ခေမံ နာမ နဂရံ အဟောသိ, အဂ္ဂိဒတ္တော နာမ ဗြာဟ္မဏော
 ဝိတာ, ဝိသာဒါ နာမဗြာဟ္မဏီ မာတာ, ဝိရုရော စ သဉ္စိဝေါ စ ဒွေ အဂ္ဂသာဝကာ,
 ဗုဒ္ဓိဇော နာမုပဋ္ဌာကော, သာမာ စ စမ္ပကာ စ ဒွေ အဂ္ဂသာဝိကာ
 မဟာသိရိသရုက္ခော ဗောဓိ, သရီရံ စတ္တာလီသဟတ္ထုဗ္ဗေမံ အဟောသိ, စတ္တာလီသ
 သဿသဟဿာနိ အာယူတိ။

Kakusandha: Khema

287. Subsequent to him, during the present aeon there were born four Buddhas, Kakusandha, Koṇagamana, Kassapa, and Our Blessed One. The Blessed One Kakusandha had only one assembly of disciples in which there were forty thousand monks. At that time the Bodhisatta was born as the king Khema; he made great offerings including bowls and robes to the Brotherhood of monks with the Buddha at its head, and further gave collyrium and other medicines. Having listened to a discourse of the Teacher he renounced household life. This Teacher too prophesied about him. The city of the Blessed One Kakusandha was called Khema, his father the Brahmin Aggidatta, his mother the Brahmin-lady Visākhā, his chief disciples Vidhura and Sañjīva, his attendant monk Buddhija, his leading women disciples Sāmā and Campakā, and his Bodhi the great Sirīsa-tree.⁷¹ His body was forty cubits in height and his life span forty thousand years.

⁷¹. Accacia sirissa.

“ဝေဿဘုဿ အပရေန, သမ္ဗုဒ္ဓေါ ဦးပဒုတ္တမော။
ကကုသန္ဓော နာမ နာမေန, အပ္ပမေယျော ဒုရာသဒေါ”တိ။

Following Vesabhū was the Enlightened One named
Kakusandha, the foremost among men, incomparable
and unassailable.[43]

၂၈၈။ တဿ အပရဘာဂေ ကောဏာဂမနော နာမ သတ္တာ ဥဒပါဒိ။
တဿာပိ ကော သာဝကသန္တိပါတော, တတ္ထ တိသ တိက္ခသဟဿာနိ အဟေသုံ။
တဒါ ဗောဓိသတ္တော ပဗ္ဗတော နာမ ရာဇာ ဟုတ္တာ အမစ္စဂဏပရိဝုတော သတ္ထု သန္တိကံ
ဂန္ထိ ဓမ္မဒေသနံ သုတ္တာ ဗုဒ္ဓပ္ပမုခံ တိက္ခသံဃံ နိမန္တေတွာ မဟာဒါနံ ပဝတ္တေတွာ
ပဏ္ဍိတဝိနိပဏ္ဍကေသေယျကမ္မလဒုက္ကလာနိ စေဝ သုဝဏ္ဏပါဒကဉ္စ ဒတွာ သတ္ထု
သန္တိကေ ပဗ္ဗဇိ။ သောဝိန္နံ ဗျာကာသိ။ တဿ ဘဂဝတော သောဘဝတိ နာမ နဂရံ
အဟောသိ, ယညဒတ္တော နာမဗြာဟ္မဏော ပိတာ, ဥတ္တရာ နာမဗြာဟ္မဏီ မာတာ,
တိယျသော စ ဥတ္တရော စ ဒွေ အဂ္ဂသာဝကာ, သောတ္ထိဇော နာမုပ္ပဋ္ဌာကော, သမုဒ္ဓါ
စ ဥတ္တရာ စ ဒွေ အဂ္ဂသာဝိကာ, ဥဒုမ္မရရုက္ခော ဗောဓိ, သရီရံ တိသဟတ္ထုဗ္ဗေခံ
အဟောသိ, တိသ ဝဿသဟဿာနိ အာယူတိ။

Koṇāgamana: Pabbata

288. Subsequent to him there appeared the Teacher Koṇāgamana. He too had only one assembly of disciples at which there were thirty thousand monks. At that time the Bodhisatta was born as the king Pabbata; he visited the Teacher in the company of his band of ministers and listened to a discourse, after which he invited the Brotherhood of monks with the Buddha at its head, and gave sumptuous alms as well as washed silk, soft China silk, Kasi silk, woolen cloth, fine linen and cloth woven with gold threads; and received ordination under the Teacher. He too prophesied about him. The city of that Blessed One was called Sobhavaṭṭi, his father the Braahmin Yaññādatta, his mother the Brahmin-lady Uttarā, his chief disciples were Bhīyasa and Uttara, his attendant monk Soṭṭhiya, his leading women disciples Samuddā and Uttarā, and his Bodhi the Fig tree,⁷² His body was thirty cubits in height and his life span thirty thousand years.

⁷². Focus glomerata, Singhalese dimbul.

“ကကုသန္ဓဿ အပရေန၊ သမ္ဗုဒ္ဓေါ ဒွိပဒုတ္တမော။
 ကောဏကမနော နာမ ဇိနော၊ လောကဓဋ္ဌော နရာသဘော”တိ။

Following Kakusandha was the Enlightened One
 Koṇāgamana, the foremost among men, the Conqueror,
 the chief of the world and hero among men.

၂၈၉။ တဿ အပရဘာဂေ ကဿပေါ နာမ သတ္ထာ ဥဒပါဒိ။ တဿာပိ
 ဧကော သာဝကသန္တိပါတော၊ တတ္ထ ဝိသတိ ဘိက္ခုသဟဿာနိ အဟေသုံ။ တဒါ
 ဧဝံသတ္ထော ဧတတိပါလော နာမ မာဏဝေါ ဟုတွာ တိဏ္ဍံ ဝေဒါနံ ပါရဂူ ဘူမိယဉ္စ
 အန္တလိက္ခေ စ ပါကဇ္ဇော ဃဋီကာရဿ ကုမ္ဘကာရဿ မိတ္တော အဟောသိ။ သော
 ဧနန သဒ္ဓိ သတ္တာရံ ဥပသကံမိတွာ ဓမ္မကထံ သုတွာ ပဗ္ဗဇိတွာ အာရဒ္ဓဝိရိယော
 တိဏီ ပိဋကာနိ ဥဂ္ဂဟေတွာ ဝတ္တာဝတ္တသမ္ပတ္တိယာ ဗုဒ္ဓဿ သာသနံ သောဘေသိ။
 သောပိ နံ ဗျာကာသိ။ တဿ ဘဂဝတော ဇာတနဂရံ ဗာရာဏသီ နာမ အဟောသိ၊
 ဗြဟ္မဒတ္တော နာမ ဗြာဟ္မဏော ပိတာ၊ ဓနဝတိ နာမ ဗြာဟ္မဏီ မာတာ၊ တိဿော စ
 ဘာရဒွါဇော စ ဒွေ အဂ္ဂသာဝကော၊ သဗ္ဗမိတ္တော နာမုပဋ္ဌာကော၊ အနုဋ္ဌာ စ ဥရုဝေဋ္ဌာ
 စ ဒွေ အဂ္ဂသာဝကော၊ နိဂြောဓရက္ခော ဧဝံ၊ သရီရံ ဝိသတိဟတ္ထုဗ္ဗေဓံ အဟောသိ၊
 ဝိသတိ ဝဿသဟဿာနိ အာယူတိ။

Kassapa; Jotipāla

289. Subsequent to him the Teacher called Kassapa appeared in the world. He too had one assembly of disciples at which there were twenty thousand monks. At that time the Bodhisatta was born as the brahmin youth Jotipāla; he had reached perfection in the three Vedas and become famed on earth and in the sky (heavens), and was the friend of the potter Ghaṭīkāra. He visited the Teacher with him and listening to a discourse received ordination; and with great perseverance he studied the three Piṭakas and illuminated the dispensation of the Buddha by his gift for discharging the monastic obligations. This Teacher too prophesied about him. The city where this Blessed One was born was Bārāṇasī, his father was the Brahmin Brahmadatta, his mother the brahmin lady Dhanavatī, his chief disciples were Tissa and Bhāradvaja, his attendant monk was Sabbamitta, his leading women disciples were Anujā and Uruvelā and his Bodhi was the Banyan tree. His body was twenty cubits in height and his life span twenty thousand years.

“ကောဏာဂမနဿ အပရေန, သမ္ဗုဒ္ဓေါ ဦးပဒုတ္တမော။
ကဿပေါ နာမ ဂေါတ္တေန, ဓမ္မရာဇာ ပဘကံရေ”တိ။

After Koṇāgamana was the Enlightened One
Kassapa the foremost among men, the Conqueror,
the king of the Doctrine of great effulgence.

၂၉၀။ ယသ္မိံ ပန ကပ္ပေ ဒီပကံရေ ဒသဗလော ဥဒပါဒိ, တသ္မိံ အညေဝိ
တယော ဗုဒ္ဓါ အဟေသံ။ တေသံ သန္တိကာ ဗောဓိသတ္တဿ ဗျာကရဏံ နတ္ထိ, တသ္မာ
တေ ဣဓေန ဒသိတာ။ အဋ္ဌကထာယံ ပန တမှာ ကပ္ပိ ပဋာယ သဗ္ဗေဝိ ဗုဒ္ဓေ ဒသေတုံ
ဣဒံ ဝုတ္တံ -

The Buddhas

290. During the aeon in which Dīpaṅkara the Lord of ten Powers appeared, there were three other Buddhas. The Bodhisatta received no assurance under them;[44] therefore they are not mentioned here; but the commentary makes the following statement in order to enumerate all the Buddhas starting from that aeon:

၂၉၁။ “တဏှကံရေ မေဓကံရေ, အထောဝိ သရဏကံရေ။
ဒီပကံရေ စ သမ္ဗုဒ္ဓေါ, ကောဏ္ဍညော ဦးပဒုတ္တမော။

291. Taṇhaṅkara, Medhaṅkara, as well as Saraṇaṅkara,
the Enlightened One Dīpaṅkara, and Koṇḍañña,
the highest among men.

၂၉၂။ မင်္ဂလော စ သ မနော စ, ရေဝတော သောဘိတော မုနိ။
အနောမဒဿိ ပဒုမော, နာရဒေါ ပဒုမုတ္တရေ။

292. Maṅgala, Sumana, and Revata, the Sage Sobhita,
Anomadassī, Paduma, Nārada, and Padumuttara,

၂၉၃။ သုမေဓော စ သုဇာတော စ, ပိယဒဿိ မဟာယသော။
အတ္ထဒဿိ ဓမ္မဒဿိ, သိဒ္ဓတ္ထော လောကနာယကော။

293. Sumedha and Sujāta and Piyadassī of great fame,
Atthadassī, Dhammadassī, and Siddhattha, the Leader
of the world.

၂၉၄။ တိသော ဗုသော စ သမ္ဗုဒ္ဓေါ၊ ဝိပဿီ သိဒ္ဓိ ဝေဿဘူ။
ကကုသန္ဓော ကောဏာဂမနော၊ ကဿပေါ စာတိ နာယကော။

294. Tissa and Phussa and the Enlightened One Vipassī,
Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and the
Leader Kassapa.

၂၉၅။ ဧတေ အဟေသုံ သမ္ဗုဒ္ဓေါ၊ ဝိတရာဂါ သမာဟိတာ။
သတရုံသီဝ ဥပ္ပန္နာ၊ မဟာတမဝိနောဒနာ။
ဇလိတွာ အဂ္ဂိခန္ဓာဝ၊ နိဗ္ဗုတာ တေ သသာဝကာ"တိ။

295. These were the Enlightened Ones, free from attachment,
well controlled in mind, who were born like the hundred-
rayed sun dispelling the great darkness. They flamed forth
like columns of fire and passed away in Nibbāna along
with their disciples.

၂၉၆။ တတ္ထ အမှာကံ ဗောဓိသတ္တော ဒီပင်္ကရာဒိနံ စတုဝိသတိယာ ဗုဒ္ဓါနံ
သန္တိကေ အဓိကာရံ ကရေန္တော ကပ္ပသတသဟဿာဓိကာနိ စတ္တာရိ အသင်္ချေယျာနိ
အာဂတော။ ကဿပဿ ပန ဘဂဝတော ဩရဘာဂေ ဌပေတွာ က္ကမံ သမ္မာသမ္ဗုဒ္ဓံ
အညော ဗုဒ္ဓေါ နာမ နတ္ထိ။ က္ကတိ ဒီပင်္ကရာဒိနံ စတုဝိသတိယာ ဗုဒ္ဓါနံ သန္တိကေ
လဒ္ဓဗျာကရဏော ပန ဗောဓိသတ္တော ယေနေန -

296. Herein, our Bodhisatta spent four asaṅkheyyas and a
hundred thousand aeons making his resolutions under twenty-four
Buddhas commencing with Dīpaṅkara. No Buddha other than this
perfectly Enlightened One appeared after the Blessed One Kassapa.
In this manner the Bodhisatta received his assurance under the
twenty-four Buddhas beginning with Dīpaṅkara. For it is said;

"မနုဿတ္တံ လိင်္ဂသမ္ပတ္တိ၊ ဟေတု သတ္တာရဒဿနံ။
ပဗ္ဗဇာ ဂုဏသမ္ပတ္တိ၊ အဓိကာရေ စ ဆန္ဒတာ။
အဋ္ဌဓမ္မသမောဓာနာ၊ အဘိနိဟာရေ သမိဇ္ဈတီ"တိ။

The resolution which consists of a combination
of the eight conditions...birth as a human being,
the advantage of sex, the good fortune, the meeting

with a Teacher, ordination, endowment of latent capabilities to higher knowledge, the dedication of one's life, and resolute will... preaches its fulfillment.⁷³

၂၉၇။ ကုမေ အဋ္ဌ ဓမ္မေ သမောဓာနေတွာ ဒီပကံရပါဒမူလေ ကတာဘိနိ-
ဟာရေန “ဟန္တ ဗုဒ္ဓကရေ ဓမ္မေ, ဝိစိနာမိ ကုတော စိတော” တိ ဥဿာဟံ ကတွာ
“ဝိစိနန္တော တဒါဒက္ခိ, ပဌမံ ဒါနပါရမိ”န္တိ ဒါနပါရမိတာဒယော ဗုဒ္ဓကာရကဓမ္မာ
ဒိဋ္ဌာ, တေ ပူရေန္တောယေဝ ယာဝ ဝေဿန္တရတ္တဘာဝါ အာဂမိ။ အာဂစ္ဆန္တော စ
ယေ တေ ကတာဘိနိဟာရာနံ ဗောဓိသတ္တာနံ အာနိသံသာ သံဝဏ္ဏိတာ -

297. As result of the resolution, “Well then, let me seek here and there the contributory conditions to Enlightenment”⁷⁴ made at the feet of Dīpaṅkara, by bringing together these eight conditions, he summoned all courage and saw the contributory conditions to enlightenment, commencing with the Perfection of Generosity (when he said,) “Whilst investigating them I perceived the first Perfection of Generosity,”⁷⁵ and fulfilling them he reached his birth as Vessantara. And as he thus progressed, all those advantages accruing to Bodhisattas who have made their resolution are thus extolled.

၂၉၈။ “ငဝံ သဗ္ဗင်္ဂသမ္ပန္နာ, ဗောဓိယာ နိယတာ နရာ။
သံသရံ ဒီဃမဒ္ဓါနံ, ကပ္ပကောဋိသတေဟိပိ။

298. Thus those beings who are endowed with all the factors and are assured of their Enlightenment during their long sojourn in the cycle of becoming consisting of many hundreds of crores of aeons,

၂၉၉။ အဝိစိမိ နုပ္ပဋ္ဌန္တိ, တထာ လောကန္တရေသု စ။
နိဋ္ဌာမတဏှာ ခုပ္ပိပါသာ, န ဟောန္တိ ကာလကဉ္စကာ။

299. Are not born in Avīci nor in the Lokantarika hells, nor are they subject to the hunger and thirst in births

⁷³. Verse 80 (above, p.39).

⁷⁴. Verse 143 (above, p. 55).

⁷⁵. Verse 144 (above, p. 55).

as departed beings who are consumed by fire and given to constant hankering, nor born as evil spirits in constant want.⁷⁶

၃၀၀။ န ဟောန္တိ ခုဒ္ဒကာ ပါဏာ, ဥပ္ပဇ္ဇန္တပိ ဒုဂ္ဂတိ။
ဇာယမာနာ မနုဿေသု, ဇေဇ္ဇာ န ဘဝန္တိ တေ။

300. Though born in the evil state as animals they do not become tiny creatures. When born among men, they are never born blind.

၃၀၁။ သောတဝေကလ္လတာ နတ္ထိ, န ဘဝန္တိ မူလပက္ခိကာ။
ဣတ္ထိဘာဝံ န ဂစ္ဆန္တိ, ဥဘတောဗျဉ္ဇနပဏ္ဏကာ။

301. They will not be deficient in hearing, nor will they be dumb nor paralytic. They will not be born as women, nor in the categories of hermaphrodites and eunuchs.

၃၀၂။ န ဘဝန္တိ ပရိယာပန္နာ, ဗောဓိယာ နိယတာ နရာ။
မုတ္တာ အာနန္တရိကေဟိ, သဗ္ဗတ္ထ သုဒ္ဓဂေါစရာ။

302. Those men who are assured of their Enlightenment are not thus overwhelmed. They are delivered of the heinous crimes; and their conduct is pure in all spheres.

၃၀၃။ မိစ္ဆာဒိဋ္ဌိ န သေဝန္တိ, ကမ္မကိရိယဒဿနာ။
ဝဿမာနာပိ သဂ္ဂေသု, အသညံ နူပပဇ္ဇရေ။

303. They do not recourse to perverse views and they have an insight into action and activity.⁷⁷ Though they dwell in the heavens they will not be born in non-conscious states.

၃၀၄။ သုဒ္ဓါဝါသေသု ဒေဝေသု, ဟေတု နာမ န ဝိဇ္ဇတိ။
နေက္ခမ္ပနိန္ဒာ သပ္ပုရိသာ, ဝိသယုတ္တာ ဘဝါဘဝေ။
စရန္တိ လောကတ္ထစရိယာယော, ပူရေန္တိ သဗ္ဗပါရမီ"တိ။

304. There is no cause for them to be born in the pure Abodes.⁷⁸ Bent on renunciation, these virtuous men

⁷⁶. The numbering and arrangement of verses from here differs from Fsb.

⁷⁷. They are not nihilists (*natthikavādi*) but acknowledge the working of karma.

⁷⁸. *Suddhāvāsa*: they are, Avihā, Atappā, Sudassā, Sudassī, and Akaniṭṭha.

who are detached from reiterated existence wander forth for the well-being of the world, fulfilling all their Perfections.

၃၀၅။ တေ အာနိသံသေ အဓိဂန္ထိဝ အာဂတော။ ပါရမိယော ပူရေန္တဿ စဿ အကိတ္တိဗြာဟ္မဏကာလေ သင်္ခါဗြာဟ္မဏကာလေ ဓနဉ္စယရာဇကာလေ မဟာ-
သုဒဿနကာလေ မဟာဂေါရိန္ဒကာလေ နိမိမဟာရာဇကာလေ စန္ဒကုမာရကာလေ
ဝိသယသေဋ္ဌိကာလေ သိဝိရာဇကာလေ ဝေဿန္တရကာလေတိ ဒါနပါရမိတာယ
ပူရိတတ္တဘာဝါနံ ပရိမာဏံ နာမ နတ္ထိ။ ဧကန္တေန ပနဿ သသပဏ္ဍိတဇာတကေ-

The perfection of Generosity

305. He came along (in Saṃsāra) having gained those advantages. While he was fulfilling the Perfections there was no limit to the various existences during which he developed the Perfection of Generosity; such as during the times when he was born as the brahmin Akitti, the Brahmin saṅkha, the kings Dhanañjaya, Mahasudassana, Mahāgovinda, the great Nimi, the prince Canda, the merchant prince Visayha, the king Sivi, and as Vessantara So indeed it is said of him in the Birth Story of the Wise Hare (Jātaka No. 316):

“တိက္ခာယ ဥပဂတံ ဒိသ္မာ, သကတ္တာနံ ပရိစ္စဇိ။
ဒါနေန မေ သမော နတ္ထိ, ဘော မေ ဒါနပါရမီ”တိ။

Seeing him coming begging for food I sacrificed my own self. There is none to equal me in charity-this is my Perfection of Generosity.

၃၀၆။ ဝေ အတ္တပရိစ္စာဂံ ကရေန္တဿ ဒါနပါရမိတာ ပရမတ္ထပါရမီ နာမ
ဇာတာ။ တထာ သီလဝရာဇကာလေ စမ္ပေယျနာဂရာဇကာလေ ဘူရိဒတ္တ-
နာဂရာဇကာလေ ဆဒ္ဒန္တနာဂရာဇကာလေ ယေဒ္ဓိသရာဇပုတ္တကာလေ အလိန-
သတ္တကုမာရကာလေတိ သီလပါရမိတာယ ပူရိတတ္တဘာဝါနံ ပရိမာဏံ နာမ နတ္ထိ။
ဧကန္တေန ပနဿ သသပဏ္ဍိတဇာတကေ-

The perfection of Morality

306. As he thus sacrificed himself his Perfection of Generosity turned into its Supreme Perfection. Similarly, there is

no limit to the various existences during which he fulfilled the Perfection of Morality; such as in the times when he was born as the nāga king Silavā, Campeyya, Bhūridatta, and Chaddanta, and as the prince Alīnasattu, son of king Jayaddisa. So indeed it is said of him in the Birth Story of Saṅkhapāla (Jātaka No.524):

“သူလေဟိ ဝိဇ္ဇိယန္တောပိ, ကောဇ္ဈိယန္တောပိ သတ္တိဟိ။
ဘောဇုတ္တေ န ကုပ္ပိမိ, သော မေ သီလပါရမီ”တိ။

I was not annoyed with the village lads even while they pricked me with stakes and hacked me with weapons- this my Perfection of Morality.

၃၀၇။ ဧဝံ အတ္တပရိစ္ဆာန် ကရေန္တဿ သီလပါရမီတာ ပရမတ္ထပါရမီ နာမ ဇာတာ။ တထာ သောမနဿ ကုမာရကာလေ, ဟတ္ထိပါလကုမာရကာလေ, အယောဃရပဏ္ဍိတကာလေတိ မဟာရဇံ ပဟာယ နေက္ခမ္မပါရမီတာယ ပူရိတတ္ထ- ဘာဝါနံ ပရိမာဏံ နာမ နတ္ထိ။ ဧကန္တေန ပနဿ စူဠသုတသောမဇာတကေ -

The Perfection of Renunciation

307. As he thus scarified himself. his perfection of Morality turned into its Supreme Perfection. Similarly, there is no limit to the various existences during which he fulfilled the Perfection of Renunciation; such as in the times when he was born as the prince Somanassa, the prince Hatthipāla and the Wise Ayoghara and gave up his kingdom. So indeed it is said of him in the Birth-Story of Cūlasutasoma (Jātaka No.525):

“မဟာရဇံ ဟတ္ထဂတံ, ခေဠပိဏ္ဍဝ ဆဉ္စယိ။
စဇေတော န ဟောတိ လဂ္ဂံ, သော မေ နေက္ခမ္မပါရမီ”တိ။ -

I gave up, like a blob of spittle, the kingdom which came into my possession. As I gave it up I had no attachment for it, and this is my Perfection of Renunciation.

၃၀၈။ ဧဝံ နိဿာဂတာယ ရဇံ ဆဉ္စေတွာ နိက္ခမန္တဿ နေက္ခမ္မပါရမီတာ ပရမတ္ထပါရမီ နာမ ဇာတာ။ တထာ ဝိဇ္ဇရပဏ္ဍိတကာလေ, မဟာဂေါဝိန္ဒပဏ္ဍိတကာလေ, ကုဒ္ဒါလပဏ္ဍိတကာလေ, အရကပဏ္ဍိတကာလေ, ဗောဓိပရိဗ္ဗာဇကကာလေ,

မဟောသပေဏ္ဍိတကာလေတိ, ပညာပါရမိတာယ ပူရိတတ္တဘာဝိနံ ပရိမာဏံ နာမ နတ္ထိ။ ဧကန္တေန ပနဿ သတ္တုဘတ္တဇာတကေ သေနကပဏ္ဍိတကာလေ -

The Perfection of Wisdom

308. As he thus departed leaving behind his kingdom, being free from clinging, his perfection of Renunciation turned into its Supreme Perfection. Similarly, there is no limit to the various existences during which he fulfilled the Perfection of Wisdom; such as in the times when he was born as the Wise Vidhura, the Wise Mahāgovinda, the Wise Kuddāla, the Wise Araka, the wandering ascetic Bodhi and the Wise Mahosadha. So indeed it is said of him when he was born as the Wise Senaka in the Birth-Story of the Bag of Flour-cake (Sattubhastha) (Jātaka No.240):

“ပညာယ ဝိစိနန္တောဟံ, ဗြာဟ္မဏံ မောစယိ ဒုခါ။

ပညာယ မေ သမော နတ္ထိ, သော မေ ပညာပါရမိ”တိ။

Investigating with my wisdom, I relieved the brahmin of his pain. There is none to equal me in wisdom, and this is my Perfection Wisdom.

၃၀၉။ အန္တောဘတ္တဂတံ သပ္ပံ ဒေသေန္တဿ ပညာပါရမိတာ ပရမတ္ထပါရမိ နာမ ဇာတာ။ တထာ ဝိရိယပါရမိတာဒိနမ္ပိ ပူရိတတ္တဘာဝိနံ ပရိမာဏံ နာမ နတ္ထိ။ ဧကန္တေန ပနဿ မဟာဇနကဇာတကေ -

The Perfection of Effort

309. As he pointed out the serpent that had crept into the bag his Perfection of Wisdom turned into its Supreme Perfection. Similarly, there is no limit to the various existences during which he fulfilled the Perfection of Effort and others: So indeed it is said of him in the Birth Story of Mahājanaka (Jātaka No.539):

“အတိရဒဿိ လေမဇ္ဈေ, ဟတာ သဗ္ဗေဝ မာနဿ။

စိတ္တဿ အညထာ နတ္ထိ, သော မေ ဝိရိယပါရမိ”တိ။ -

All the men perished amidst the ocean with no shore in sight; but there was nothing contrary in my way of thinking and this is my Perfection of Effort.

၃၁၀။ ဇဝံ မဟာသမုဒ္ဒံ တရုန္တဿ ပဝတ္တာ ဝီရိယပါရမိတာ ပရမတ္ထပါရမိ
နာမ ဇာတာ။ ခန္တိဝါဒိဇာတကေ -

The Perfection of Patience

310. As he crossed the great ocean in this manner his Perfection of Effort turned into its Supreme Perfection. In the Birth Story of Khantivāda (Jātaka No.313):

“အစေတနံ ဧကောဇ္ဈန္တေ၊ တိဇ္ဈေန ဖရသုနာ မမံ။
ကာသိရာဇေ န ကုပ္ပိမိ၊ သော မေ ခန္တိပါရမီ”တိ။ -

I showed no anger to the king of Kāsi when he
attacked me with a sharp axe as though I was an
inanimate thing; this is my Perfection of Patience.

၃၁၁။ ဇဝံ အစေတနဘာဝေန ဝိယ မဟာဒုက္ခံ အဓိဝါသေန္တဿ
ခန္တိပါရမိတာ ပရမတ္ထပါရမိ နာမ ဇာတာ။ မဟာသုတသောမဇာတကေ -

The Perfection of Truth

311. As he thus endured that great pain while remaining like an inanimate object his Perfection of Patience turned into its Supreme perfection. In the Birth Story of Mahāsutasoma (Jātaka No. 537):

“သစ္စဝါစံ အနုရက္ခန္တော၊ စဇိတွာ မမ ဇီဝိတံ။
မောစေသိ ဧကသတံ ခတ္တိယေ၊ သော မေ သစ္စပါရမီ”တိ။

I freed a hundred warriors, guarding my truthful
speech and forsaking my life; this is the Supreme
Perfection of Truth.

၃၁၂။ ဇဝံ ဇီဝိတံ စဇိတွာ သစ္စမနုရက္ခန္တဿ သစ္စပါရမိတာ ပရမတ္ထပါရမိ
နာမ ဇာတာ။ မူဂပက္ခဇာတကေ -

The Perfection of Resolution

312. As he thus guarded his truthfulness at the cost of his life his Perfection of Truth turned into its Supreme Perfection. In the Birth Story of the Dumb Cripple (Mūgapakkha) (Jātaka No. 538);

“မာတာ ပိတာ န မေ ဒေသာ၊ နဝိ မေ ဒေသံ မဟာယသံ။
သဗ္ဗညုတံ ဝိယံ မယှံ၊ တဿ ဝတမဓိဋ္ဌဟိ”န္တိ။

My mother and father were not hateful to me, nor
was great fame, but Omniscience was dear to me.
Hence I did undertake this vow.[47]

၃၁၃။ ဧဝံ ဇီဝိတဗ္ဗိ စဇိတွာ ဝတံ အဓိဋ္ဌဟန္တဿ အဓိဋ္ဌာနပါရမိတာ
ပရမတ္ထပါရမိ နာမ ဇာတာ။ ဧကရာဇဇာတကေ -

313. As he thus resolved on his vow forsaking even his
life his Perfection of Resolution turned into its Supreme Perfection.
In the Birth Story of Ekarāja (Jātaka No. 303):

“န မံ ကောစိ ဥတ္တသတိ၊ နဝိဟံ ဘာယာမိ ကဿစိ။
မေတ္တာဗလေနုပတ္တန္တေ၊ ရမာမိ ပဝနေ တဒါ”တိ။

No one can strike terror in me, nor am I afraid of
any one, but I am consolidated in the strength of my
amity, and I always take delight in the open forest.⁷⁹

၃၁၄။ ဧဝံ ဇီဝိတဗ္ဗိ အနောလောကေတွာ မေတ္တာယန္တဿ မေတ္တာ-
ပါရမိတာ ပရမတ္ထပါရမိ နာမ ဇာတာ။ လောမဟံသဇာတကေ -

The Perfection of Amity

314. As he thus extended his friendliness, with no regard
even for his life, his Perfection of Amity turned into its Supreme
Perfection. In the Birth Story of Lomahamsa (Jātaka No. 522);

“သုသာနေ သေယျံ ကပ္ပေမိ၊ ဆဝဋ္ဋိကံ ဥပဇာယဟံ။
ဂါမက္ကလာ ဥပါဂန္တိ၊ ရူပံ ဒေသေန္တိနပ္ပက”န္တိ။

I make the cemetery my bed, placing as my pillow
dead bones. The herdsmen's children gathered round
me and teased me in diverse ways.

၃၁၅။ ဧဝံ ဂါမဒါရကေသု နိဋ္ဌဉာနာဒီဟိ စေဝ မာလာဂန္တုပဟာရာဒီဟိ
စ သုဓဒုက္ခံ ဥပ္ပါဒေန္တေသုပိ ဥပေက္ခံ အနတိဝတ္တန္တဿ ဥပေက္ခာပါရမိတာ

⁷⁹. *Pavana* is explained as the side of a mountain or woodland.

ပရမတ္ထပါရမီ နာမ ဇာတာ။ အယမေတ္ထ သင်္ခေပေါ, ဝိတ္တာရတော ပနေသ အတ္ထော စရိယာပိဋကတော ဂဟေတဗ္ဗော။ ဝေ ပါရမိယော ပူရေတွာ ဝေဿန္တရက္ခဘာဝေ ဌိတော -

The Perfection of Equanimity

315. As he thus remained unshaken in his equanimity while the village children tried to make him miserable or happy by such acts as spitting at him or offering him garlands and perfumes, his Perfection of Equanimity turned into its supreme Perfection. This is only a brief account. Its full treatment should be followed in the Cariyāpiṭaka. Having thus fulfilled the Perfections, in his existence as Vessantara it is said;

“အစေတနာယံ ပထဝီ, အဝိညာယ သုခံ ဒုခံ။
သာဝိ ဒါနဗလာ မယံ, သတ္တက္ခတ္တံ ပကမ္မထာ” တိ။

This non-sentient earth not knowing either pain or pleasure even she, by the power of my generosity, trembled seven times.

ဝေ မဟာပထဝီကမ္မနာဒီနိ မဟာပုညာနိ ကတွာ အာယုပရိယောသာနေ တတော စုတော တုသိတဘဝနေ နိဗ္ဗတ္တိ။ က္ကုတိ ဒီပင်္ကရပါဒမူလတော ပဋ္ဌာယ ယာဝ အယံ တုသိတပုရေ နိဗ္ဗတ္တိ, ဧတ္ထကံ ဌာနံ ဒုရေနိဒါနံ နာမာတိ ဝေဒိတဗ္ဗံ။

Thus, having performed such meritorious deeds which caused the earth to tremble, he passed away from there at the end of his life and was born in Tusita heaven. In this manner, the story so far, from the incident at the feet of Dīpaṅkara up to his birth in the City of Tusita should be understood as the Distant Epoch.

ဒုရေနိဒါနကထာ နိဋ္ဌိတာ။

၂. အဝိဒ္ဓရေန်ခါနကထာ

၃၁၆။ တုသိတပုရေ ဝသန္တယေဝ ပန ဗောဓိသတ္တေ ဗုဒ္ဓကောလာဟလံ
 နာမ ဥဒယိဒါ လောကသိဉ္စိ တိဏီ ကောလာဟလာနိ ဥပ္ပန္နိ - ကပ္ပကောလာဟလံ၊
 ဗုဒ္ဓကောလာဟလံ၊ ဧတ္ထဝတ္ထိကောလာဟလန္တိ။ တတ္ထ "ဝဿသတသဟဿဿ
 အစ္စယေန ကပ္ပဌာနံ ဘဝိဿတိ"တိ လောကဗျူဟာ နာမ ကာမဝရေဒေါ
 ပုတ္တသိရာ ဝိကိဏ္ဍကေသာ ခုဒ္ဓမုခါ အဿနိ ဟတ္ထေဟိ ပုဉ္ဇမာနာ ရတ္တဝတ္ထနိဝတ္တာ
 အတိဝိယ ဝိဂ္ဂပဝေသဓာနိနော ဟုတ္တာ မနုဿပထေ ဝိရေန္တာ ဝေ အာရောဓေန္တိ
 "မာနိသာ ဣတော ဝဿသတသဟဿဿ အစ္စယေန ကပ္ပဌာနံ ဘဝိဿတိ၊
 အယံ လောကေ ဝိနသိဿတိ၊ မဟာသမုဒ္ဒေါပိ သုသိဿတိ အယဉ္စ မဟာပထဝီ
 သိနေန ဝ ပဗ္ဗတရာဓာ ဥဉ္ဇယိဿန္တိ ဝိနသိဿန္တိ၊ ယာဝဠာဟူလောကာ လောက-
 ဝိနာသော ဘဝိဿတိ၊ ဗေတ္တိမာနိသာ ဘာဝေထ၊ ကရုဏံ၊ မုဝိတံ၊ ဥပေက္ခံ မာနိသာ
 ဘာဝေထ၊ မာတရံ ဥပဋ္ဌဟထ၊ ပိတရံ ဥပဋ္ဌဟထ၊ ကုလေ ဧဋ္ဌာပဓာယိနော
 ဟောထ"တိ။ ဣဒံ ကပ္ပကောလာဟလံ နာမ။

THE INTERMEDIATE EPOCH

(Avidūre Nidāna)

The Threefold Uproar

316. It was when the Bodhisatta was living in the City of Tusita that the tumultuous proclamation of the Buddha arose, For, in the world three tumultuous proclamations take place, namely, that of the aeon, of a Buddha, and that of a Universal Monarch. Herein, as class of deities called Lokabyūha (World Array), who belong to the realm of sensuous existence, having come to know that a new aeon would dawn on the elapse of another hundred thousand years, go about in the world of men, with their hair loosened and disheveled, with sorrowful faces, wiping away their tears with their hands, wearing red clothes and presenting an exceedingly disorderly appearance. They proclaim, "Friends, a hundred thousand years from now there will be the dawn of a new aeon. This world will perish. Even the great ocean will become dry. This great earth and the mighty mountain Sineru will be burnt up and will perish. The destruction of the world will extend as far as

the realm of Brahmā. Friends, develop love, compassion, sympathy and equanimity. Friends, cherish mother and father and be respectful towards the elders of the family." This is called the tumultuous proclamation of the aeon.

၃၁၇။ ဝဿသဟဿဿ အစ္စယေန ပန သဗ္ဗညုဗုဒ္ဓေါ လောကေ ဥပ္ပဋိဿတိတိ လောကပါလဒေဝတာ "ဣတော မာရိသာ ဝဿသဟဿဿ အစ္စယေန ဗုဒ္ဓေါ လောကေ ဥပ္ပဋိဿတိ"တိ ဥဠေါသေန္တာ အာဟိဏ္ဏန္တိ။ ဣဒံ ဗုဒ္ဓ-
ကောလာဟလံ နာမ။ ဝဿသတဿ အစ္စယေန စက္ကဝတ္တိ ရာဇာ ဥပ္ပဋိဿတိတိ ဒေဝတာ "ဣတော မာရိသာ ဝဿသတဿ အစ္စယေန စက္ကဝတ္တိ ရာဇာ လောကေ ဥပ္ပဋိဿတိ"တိ ဥဠေါသေန္တိယော အာဟိဏ္ဏန္တိ။ ဣဒံ စက္ကဝတ္တိ**ကောလာဟလံ** နာမ။ ဣမာနိ တိဏိ ကောလာဟလာနိ မဟန္တာနိ ဟောန္တိ။

317. The guardian deities of the world having come to know that a Buddha, an Enlightened One, would appear in the world on the elapse of another thousand years go about proclaiming, "Friends, a thousand years from now a Buddha will appear in the world." This is called the tumultuous proclamation of a Buddha. The deities themselves having come to know that a Universal Monarch would appear on the elapse of another hundred years go about proclaiming, "Friends, a hundred years from now a Universal Monarch will appear in the world." This is called the tumultuous proclamation of a Universal Monarch. (These three tumultuous proclamations are great.)

၃၁၈။ တေသု ဗုဒ္ဓကောလာဟလသဒ္ဓံ သုတွာ သကလဒသဟဿ-
စက္ကဝိဋ္ဌဒေဝတာ ဧကေတေ သန္တိပတိတွာ "အသုကော နာမ သတ္တော ဗုဒ္ဓေါ ဘဝိဿတိ"တိ ဥတွာ တံ ဥပသကံမိတွာ အာယာစန္တိ။ အာယာစမာနာ စ ပုဗ္ဗနိမိတ္တေသု ဥပ္ပန္နေသု အာယာစန္တိ။ တဒါ ပန သဗ္ဗာပိ ဒေဝတာ ဧကေကစက္ကဝိဋ္ဌေ စတုမဟာရာဇေသက္ကသုယာမသန္တသိတသုနိဗ္ဗိတဝသဝတ္တိမဟာဗြဟ္မေဟိ သန္တိ ဧကစက္ကဝိဋ္ဌေ သန္တိပတိတွာ တုသိတဘဝနေ ဗောဓိသက္ကဿ သန္တိကံ ဂန္တိ။ "မာရိသာ တုမေဟိ ဒသ ပါရမိယော ပူရေန္တေဟိ န သက္ကသမ္ပတ္တိ, န မာရသမ္ပတ္တိ, န ဗြဟ္မသမ္ပတ္တိ, န စက္ကဝတ္တိသမ္ပတ္တိ ပတ္ထေန္တေဟိ ပူရိတာ, လောကနိစ္ဆရဏတ္တာယ ပန သဗ္ဗညုတံ ပတ္ထေန္တေဟိ ပူရိတာ, သော ဝေါ ဣဒါနိ ကာလော မာရိသာ ဗုဒ္ဓတ္တာယ သမယော, မာရိသာ ဗုဒ္ဓတ္တာယ သမယော"တိ ယာစိသု။

The Invitation of Deities

318. The deities of all the ten thousand world spheres having heard, among these three proclamations, the tumultuous proclamation of the Buddha, assemble all together, ascertain the being who will become a Buddha and go to him and beg of him (to do so). When they request, they do so at the first appearance of the signs, On this occasion all of them, together with the four Guardian Deities, Sakkas, the deities of the Suyāma, Santusita, Paranimmita, and Vasavatti heavens and the Great Brahmās of each world system assembled in one world and went to the Bodhisatta in the Tusita heaven and begged of him, "Sire, when you were fulfilling the Ten Perfections, you did not do so with a view to attain the state of a Sakka or a Māra, a Brahmā or a Universal Monarch; but you have fulfilled them with the intention of gaining Omniscience in order to save mankind. Now Sire, the moment has come for your Buddhahood. Sir, it is now the time for your Buddhahood."

၃၁၉။ အထ မဟာသတ္တော ဒေဝတာနံ ပဋိညံ အဒတ္တဝ ကာလဒီပဒေသ-
ကုလဇနေတ္တိအာယုပရိစ္ဆေဒဝသေန ပဉ္စမဟာဝိလောကနံ နာမ ဝိလောကေသိ။
တတ္ထ "ကာလော န ခေါ၊ အကာလော န ခေါ"တိ ပဌမံ ကာလံ ဝိလောကေသိ။
တတ္ထ ဝဿသတသဟဿတော ဥဒ္ဓံ ဝဗ္ဗိတအာယုကာလော ကာလော နာမ န
ဟောတိ။ ကသ္မာ? တဒါ ဟိ သတ္တာနံ ဇာတိဇရာမရဏာနိ န ပညာယန္တိ။ ဗုဒ္ဓါနဉ္စ
ဓမ္မဒေသနာ တိလက္ခဏုဗ္ဗော နာမ နတ္ထိ။ တေသံ "အနိစ္စံ၊ ဒုက္ခံ၊ အနတ္တာ"တိ
ကထေန္တာနံ "ကိ နာမေတံ ကထေန္တိ"တိ နေဝ သောတဗ္ဗံ န သဒ္ဓါတဗ္ဗံ မညန္တိ၊
တတော အဘိသမယော န ဟောတိ၊ တသ္မိ အသတိ အနိယျာနိကံ သာသနံ ဟောတိ။
တသ္မာ သော အကာလော။ ဝဿသတတော ဦးနအာယုကာလောပိ ကာလော န
ဟောတိ။ ကသ္မာ? တဒါ သတ္တာ ဥဿန္တကိလေသာ ဟောန္တိ၊ ဥဿန္တကိလေသာနဉ္စ
ဒိန္နော ဩဝါဒေါ ဩဝါဒဌာနေ န တိဌတိ၊ ဥဒကေ ဒဏ္ဍရာဇိ ဝိယ ခိပ္ပံ ဝိဂစ္ဆတိ
တသ္မာ သောပိ အကာလော။ ဝဿသတသဟဿတော ပန ပဌာယ ဟေဌာ၊
ဝဿသတတော ပဌာယ ဥဒ္ဓံ အာယုကာလော ကာလော နာမ။ တဒါ ဝ ဝဿသတ-
ကာလော။ အထ မဟာသတ္တော "နိဗ္ဗတ္တိတဗ္ဗကာလော"တိ ကာလံ ပဿိ။

The Five Great Considerations; (i) The Time

319. Then the Great Being, even before giving an assurance to the deities looked for the Five Great Considerations which consist of the time, the country, the district, the family, and the mother and her age-limit. Of these he first considered the time, reflecting whether the time was ripe or not. In this respect, if the normal expectation of life exceeds a hundred thousand years, it is not the time. Why? Because, at such a time, birth, decay, and death are not noticed by beings. Besides, the teachings of the Buddhas are never devoid of the threefold characteristics (anicca, dukkha, and anatta). When transiency, ill, and non-ego are preached to them, they will not think it worth listening to and believing in, but question, "What is it that they talk about?" With the result, it will not be understood. In the absence of this (realization) the dispensation will not lead to salvation. Therefore this is not the time. When the expectation of life is less than a hundred years, then also it is not the time, why? Because at such time, beings have defilements to an excessive degree; and admonition given to those whose defilements are acute does not serve the purpose of advice, but like a line drawn with a stick on water⁸⁰ it soon disappears. Therefore this too is not the time. But when the expectation of life is under a hundred thousand years and over a hundred years, that is the proper time. At that time (the span of) life stood at hundred years; hence the Great Being saw that it was the time to seek birth (on earth).

၃၂၀။ တတော ဒီပံ ဝိလောကေန္တော သပရိဝါရေ စတ္တာရော ဒီပေ
 ဩလောကေတ္တာ "တိသု ဒီပေသု ဗုဒ္ဓါ န နိဗ္ဗတ္တန္တိ, ဇမ္ဗူဒီပေယေဝ နိဗ္ဗတ္တန္တိ" တိ
 ဒီပံ ပဿိ။

(ii) The Country

320. Next, considering the country, he looked at the four continents with their surrounding islands and saw that in three of the continents Buddhas are not born, but only in Jambudīpa; thus he beheld the country.

⁸⁰. Rājī, a line or a row.

၃၂၁။ တတော “ဗျေဒိပေါ နာမ မဟာ ဒသယောဇနသဟဿပရိမာဏော၊ ကတရသ္မိ န ခေါ ပဒေသေ ဗုဒ္ဓါ နိဗ္ဗတ္တန္တိ”တိ ဩကာသံ ဝိလောကေန္တော မဇ္ဈိမဒေသံ ပဿိ။ မဇ္ဈိမဒေသော နာမ - “ပုရတ္ထိမာယ ဒိသာယ ဂဇီလံ နာမ နိဂမော၊ တဿ အပရေန မဟာသာလော၊ တတော ပရံ ပစ္စန္တိမာ ဇနပဒါ၊ ဩရတော မဇ္ဈေ။ ပုဗ္ဗဒက္ခိဏာယ ဒိသာယ သလ္လဝတီ နာမ နဒီ၊ တတော ပရံ ပစ္စန္တိမာ ဇနပဒါ၊ ဩရတော မဇ္ဈေ။ ဒက္ခိဏာယ ဒိသာယ သေတကဏ္ဍိကံ နာမ နိဂမော၊ တတော ပရံ ပစ္စန္တိမာ ဇနပဒါ၊ ဩရတော မဇ္ဈေ။ ပစ္စိမာယ ဒိသာယ ထူဏံ နာမ ဗြာဟ္မဏာဂါမော၊ တတော ပရံ ပစ္စန္တိမာ ဇနပဒါ၊ ဩရတော မဇ္ဈေ။ ဥတ္တရာယ ဒိသာယ ညသီရဒ္ဒဇော နာမ ပဗ္ဗတော၊ တတော ပရံ ပစ္စန္တိမာ ဇနပဒါ၊ ဩရတော မဇ္ဈေ”တိ ဝေဝိနိယေ ဝုတ္တော ပဒေသော။ သော အာယာမတော တိဏိယောဇနသတာနိ၊ ဝိတ္တာရတော အမ္မတေယျာနိ၊ ပရိက္ခေပတော နဝ ယောဇနသတာနိတိ တေသ္မိ ပဒေသေ ဗုဒ္ဓါ၊ ပစ္စေကဗုဒ္ဓါ၊ အဂ္ဂသာဝကာ၊ အသီတိ မဟာသာဝကာ၊ စက္ကဝတ္တိရာဇာ အညေ စ မဟေသက္ခာ ခတ္တိယဗြာဟ္မဏဂဟပတိမဟာသာလာ ဥပ္ပဇ္ဇန္တိ။ ဣဒဇ္ဈေတ္ထ ကဝိလဝတ္ထု နာမ နဂရံ၊ တတ္ထ မယာ နိဗ္ဗတ္တိတဗ္ဗန္တိ နိဋ္ဌံ အဂမာသိ။

321. Again considering the region, he thought, “Jambudīpa is indeed large, it is ten thousand yojanas in extent. In which district are Buddhas born?” and he beheld the Middle Country. The Middle Country is the region described in the Vinaya¹ with the words; “To the East is the township of Kajaṅgala, and beyond it is Mahāsāla, after that on the near side are the frontier districts; in the middle of the South Eastern region is the river Saḷalavatī, beyond it are the frontier districts as far as which the Middle Country extends; to the South is the township of Setakaṇṇika, beyond it are the frontier districts up to which the Middle Country extends; to the West is the brahmin village of Thūna, beyond it are the frontier districts up to which the Middle Country extends.” It is three hundred yojanas in length, two hundred and fifty yojanas in breadth and nine hundred yojanas in circumference. It is within this region that Buddhas and Pacceka Buddhas, the chief disciples and other leading disciples, the eighty great disciples, Universal Monarchs and other powerful khattiya and Brahmin householders

¹ Vin I 197.

of great wealth are born. And he came to the decision, "The city of Kapilavatthu is situated here, and I should be born there."

၃၂၂။ တတော ကုလံ ဝိလောကေန္တော "ဗုဒ္ဓါ နာမ ဝေဿကုလေ ဝါ သုဒ္ဓ-
ကုလေ ဝါ န နိဗ္ဗတ္တန္တိ၊ လောကသမ္ပတေ ပန ခတ္တိယကုလေ ဝါ ဗြာဟ္မဏကုလေ
ဘိတိ နိသုယေဝ ကုလေသု နိဗ္ဗတ္တန္တိ။ ဣဒါနိ စ ခတ္တိယကုလံ လောကသမ္ပတံ တတ္ထ
နိဗ္ဗတ္တိဿာမိ။ သုဒ္ဓေါဒေနော နာမ ရာဇာ မေ ပိတာ ဘဝိဿတိ" တိ ကုလံ ပဿိ။

(iii) The Family

322. Considering the family next he thought, "Buddhas are not born in a Vessa or Sudda family, but are born in either a Khattiya or Brāhmaṇa family, whichever the people consider as superior at the time. At this time Khattiya families are held in greater esteem; I will be born in one, and the king Suddhodhana will be my father"; and foresaw the family.

၃၂၃။ တတော မာတရံ ဝိလောကေန္တော "ဗုဒ္ဓမာတာ နာမ လောလာ
သုရာဇတ္တာ န ဟောတိ၊ ကပ္ပသတသဟဿံ ပန ပူရိတပါရမီ ဇာတိတော ပဋ္ဌာယ
အဂ္ဂပ္ပပဉ္စသီလယေဝ ဟောတိ။ အယဉ္စ မဟာမာယာ နာမ ဒေဝီ ဒေဝီသီ၊ အယံ
မေ မာတာ ဘဝိဿတိ။

(iv) The Mother

323. Considering the mother next he thought, "The mother of the Buddha is neither wanton nor addicted to drink, she has fulfilled the Perfections for a hundred thousand aeons and her observance of the five moral vows has remained unbroken from birth. And this queen Mahāmāyā is such an one; she will be my mother."

ကိတ္တကံ ပနဿာ အာယူတိ ဒသန္တံ မာသာနံ ဥပရိသတ္တံ ဒိဝသာနိတိ ပဿိ။

(v) Her Life Span

And further considering how long she will live he saw that it was ten months and seven days.

၃၂၄။ ဣတိ ဣမံ ပဉ္စမဟာဝိလောကနံ ဝိလောကေတွာ "ကာလော
မေ မာရိသာ ဗုဒ္ဓဘာဝါယာ" တိ ဒေဝတာနံ သင်္ဂဟံ ကရောန္တော ပဋိညံ ဒေတွာ
"ဂစ္ဆေ၊ တုမေ" တိ တာ ဒေဝတာ ဥယျေဉ္စေတွာ တုသိတဒေဝတာဟိ ပရိဝုတော

တုသိတပုရေ နန္ဒနဝန် ပါဝိသိ။ သဗ္ဗဒေဝလောကေသု ဟိ နန္ဒနဝန် အတ္ထိယေဝ။ တတ္ထ နံ ဒေဝတာ “ဣတော စုတော သုဂတိံ ဂစ္ဆ၊ ဣတော စုတော သုဂတိံ ဂစ္ဆ” တိ ပုဗ္ဗေ ကတကုသလကမ္မောကာသံ သာရယမာနာ ဝိစရန္တိ။ သော ဇဝံ ဒေဝတာဟိ ကုသလံ သာရယမာနာဟိ ပရိဝုတော တတ္ထ ဝိစရန္တော စဝိတွာ မဟာမာယာယ ဒေဝိယာ ကုဉ္စသိပ္ပံ ပဋိသန္ဓိံ ဂဏှိ။

Conception of Great Being

324. Having thus reflected on the fivefold considerations he honoured the deities by assuring them, “Friends, it is now the time for me to become a Buddha”; and dismissing them by asking them to go he entered the Nandana Gardens in the City of Tusita in the company of the deities of Tusita. In every heaven there is a park called Nandana, and there the deities go about reminding one another of the opportunities one has had in the past for doing good deeds, repeatedly saying, “Passing away from here you go to a better state.” He too being thus surrounded by the deities who reminded him of his good deeds, as he went about there, passed away and took conception in the womb of the queen Mahāmāyā.

၃၂၅။ တဿ အာဝိဘာဝတ္ထံ အယမနုပုဗ္ဗိကထာ - တဒါ ကိရ ကဝိလဝတ္ထု-
နဂရေ အာသာဠိနက္ခတ္တံ သံဃုဋ္ဌံ အဟောသိ၊ မဟာဇနော နက္ခတ္တံ ကိဋ္ဌတိ။
မဟာမာယာပိ ဒေဝီ ပုရေ ပုဏ္ဏမာယ သတ္တမဒိဝသတော ပဋ္ဌာယ ဝိဂတသုရာပါနံ
မာလာဂန္ဓဝိဘူတိသမ္ပန္နံ နက္ခတ္တကိဋ္ဌံ အနဘဝမာနာ သတ္တမေ ဒိဝသေ ပါတောဝ
ဥဋ္ဌာယ ဂန္ဓောဒကေန နာယိတွာ စတ္တာရိသတသဟဿာနိ ဝိဿဇ္ဇေတွာ မဟာဒါနံ
ဒတွာ သဗ္ဗလကာရဝိဘူသိတာ ဝရဘောဇနံ ဘုဉ္စိတွာ ဥပေါသထင်္ဂါနိ အဓိဋ္ဌာယ
အလင်္ကတပဋိယတ္တံ သိရိဂမ္ဘံ ပဝိသိတွာ သိရိသယနေ နိပန္နာ နိဋ္ဌံ ဩက္ကမမာနာ
က္ကမံ သုဝိနံ အဒ္ဓသ -

Queen Māyā's Dream

325. Here follows the story from the beginning which recounts it fully: At that time, it is said, the festival of the asterism of Āsāḷhi was proclaimed in the city of Kapilavatthu. The people were merry making at the festival. Queen Mahāmāyā took part from the seventh day prior to the full moon in the festivities which involved no indulgence in spirituous liquors, but were gay with a

profusion of garlands and perfumes; she rose early in the morning on the seventh day and bathed herself in scented water, gave great alms spending four hundred thousand [pieces] and partook of delicious food, decked in all her finery, and entered her decorated bedchamber having set her mind firmly upon the uposatha [fast] vows. Falling asleep as she lay on the royal couch she dreamt the following dream;

၃၂၆။ 'စတ္တာရော ကိရ နံ မဟာရာဇာနော သယနေနေဝ သန္တိ ဥက္ခိပိတ္တာ ဝိမဝန္တံ နေတွာ သဌိယောဇနိကေ မနောသိလာတလေ သတ္တယောဇနိကဿ မဟာသာလရူက္ခဿ ဟေဋ္ဌာ ဌပေတွာ ဧကမန္တံ အဌသု။ အထ နေသံ ဒေဝိယော အာဂန္တိ ဒေဝိ အနောတတ္ထဒဟံ နေတွာ မနုဿမလ-ဟရဏတ္ထံ နာပေတွာ ဒိဗ္ဗဝတ္ထံ နိဝါသာပေတွာ ဂန္ဓေဟိ ဝိလိမ္မာပေတွာ ဒိဗ္ဗပုပ္ဖါနိ ပိဋန္တာပေတွာ တတော အဝိဒူရေ ဧကော ရတေပဗ္ဗတော အတ္ထိ၊ တဿ အန္တော ကနကဝိမာနံ အတ္ထိ တတ္ထ ဝိစိနသီသကံ ဒိဗ္ဗသယနံ ပညာပေတွာ နိပဇ္ဇာပေသု။ အထ ဗောဓိသတ္တော သေတဝရဝါရဏော ဟုတွာ တတော အဝိဒူရေ ဧကော သုဝဏ္ဏပဗ္ဗတော အတ္ထိ၊ တတ္ထ ဝိစရိတွာ တတော ဩရုပ္ပ ရတေပဗ္ဗတံ အဘိရုဟိတွာ ဥတ္တရဒိသတော အာဂမ္မ ရတေဒါမဝဏ္ဏာယ သောဏ္ဏာယ သေတပဒုမံ ဂဟေတွာ ကောဉ္ဇနာဒံ နဒိတွာ ကနကဝိမာနံ ပဝိသိတွာ မာတုသယနံ တိက္ခတ္တု ပဒက္ခိဏံ ကတွာ ဒက္ခိဏပဿံ ဟလေတွာ ကုစ္ဆိ ပဝိဌသဒိသော အဟောသီ'တိ။ ဧဝံ ဥတ္တရာသာဠေနက္ခတ္တေန ပဋိသန္တိ ဂဏှိ။

326. She felt as though the four Guardian Deities of the world lifted her up with the bed and taking her to the Himalaya Mountain placed her beneath a great Sāla tree seven yojanas in height growing on a plateau of red arsenic sixty yojanas in extent, and stood on one side. Then their consorts came forth and taking the queen to the lake Anotatta bathed her to rid her of her human stains, and clothed her in heavenly garments, anointing her with divine perfumes and decking her with heavenly flowers. Not far from that place there is a silver mountain and within it is a golden abode. In it they prepared a heavenly couch with its head towards the East and made her lie upon it. Then the Bodhisatta, who in the form of a lordly white elephant was wandering there on the

neighbouring golden mountain, descended from it and climbed the silver mountain; and coming from the northern direction carrying a white lotus in his trunk which has the luster of a silver chain, trumpeted. Then entering the golden abode he went reverentially round the mother's bed thrice and appeared as though to have entered the womb making an opening on the right side. Thus did he take conception under the descendant asterism of Āsāḷha.

၃၂၇။ ပုနဒိဝေသ ပဗုဒ္ဓါ ဒေဝီ တံ သုပိနံ ရညော အာရောစေသိ။ ရာဇာ စတုသဗ္ဗိမတ္တေ ဗြာဟ္မဏပါမောက္ခေ ပက္ခောသာပေတွာ ဂေါမယဟရိတူပလိတ္တာယ လာဇာဒီတိ ကတမင်္ဂလသက္ကာရာယ ဘူမိယာ မဟာရဟာနိ အာသနာနိ ပညာပေတွာ တတ္ထ နိသိန္နာနံ ဗြာဟ္မဏာနံ သပိမရသက္ကာရာသိသင်္ခတဿ ဝရပါယာသဿ သုဝဏ္ဏရတေပါတိယော ပူရေတွာ သုဝဏ္ဏရတေပါတိဟိယေဝ ပဋိကုဇ္ဇိတွာ အဒါသိ၊ အညေဟိ စ အဟတဝတ္ထကပိလဂိဝိဒါနာဒီတိ တေ သန္တပေသိ။ အထ နေသံ သဗ္ဗကာမေဟိ သန္တပ္ပိတာနံ သုပိနံ အာရောစာပေတွာ “ကံ ဘဝိဿတိ” တိ ပုစ္ဆိ။ ဗြာဟ္မဏ အာဟံသု “မာ စိန္တယိ၊ မဟာရာဇ၊ ဒေဝိယာ တေ ကုစ္ဆိမိ ဂစ္ဆော ပတိဋ္ဌိတော၊ သော စ ခေါ ပုရိသဂစ္ဆော၊ န ကုတ္တိဂစ္ဆော၊ ပုတ္တော တေ ဘဝိဿတိ။ သော သစေ အဂါရံ အဇ္ဈာဝသိဿတိ၊ ရာဇာ ဘဝိဿတိ စက္ကဝတ္တိ၊ သစေ အဂါရာ နိက္ခမ္မ ပဗ္ဗဇိဿတိ၊ ဗုဒ္ဓေါ ဘဝိဿတိ လောကေ ဝိဝဇ္ဇစ္ဆဒေါ” တိ။

The Soothsayers

327. The queen woke up on the following day and told the king of her dream. The king summoned sixty-four eminent brahmins and prepared costly seats for them on the floor made ready for the ceremonial occasion, ~~smeared~~ with yellow dung⁸² and strewn with *lāja* and other articles;⁸³ he offered them as they were seated there gold and silver bowls, covered with gold and silver trays and filled with delicious milk-rice prepared with clarified butter, honey and

⁸². Reading *harit' upalittāya* as in SHB.

⁸³. Puffed grain, or in the phrase, *lajāpacamāni pupphani*, “flower with *lajā* as the fifth item”. *Dalbergia* flower given in PED is improbable. The five items (powdered rice, white mustard, jasmine buds, thistle grass, and puffed grain) are scattered as a sign of welcome.

molasses. He delighted them with other gifts such as unbleached cloth and tawny cattle. He then told the brahmins whose every desire was satisfied of the dream and asked them what it all meant. The brahmins replied, "Be not anxious, great king, a foetus has formed in your queen's womb; and that too is of a male child and not of a female; a son will be born. If he leads the household life he will become a Universal Monarch, but if he renounces home and takes to the life of a recluse he will become a Buddha who will unfurl the covering in this world".

၃၂၈။ ဗောဓိသတ္တဿ ပန မာတုကုစ္ဆိမံ ပဋိသန္တိဂ္ဂဟဏက္ခဏေ ဧကပ္ပ-
 ကရေနေဝ သကလဒသသဟဿိံ လောကဓာတု သင်္ကပ္ပိ သမ္ပကပ္ပိ သမ္ပဝေဓိ။
 ကတ္တိသပုဗ္ဗနိမိတ္တာနိ ပါတုရဟေသု - ဒသသု စက္ကဝါဠသဟဿေသု အပ္ပမာဏော
 ဩဘာသော ဖရိ။ တဿ တံ သိရိ ဒဋ္ဌုကာမာ ဝိယ အန္ဓာ စက္ခုနိ ပဋိလဘိသု၊
 ဇဓိရာ သဒ္ဓသုကောသု၊ မူဂါ သမာလပိသု၊ ခုဇ္ဇာ ဥဇုဂတ္တာ အဟေသု၊ ပရံလာ ပဒသာ
 ဂမနံ ပဋိလဘိသု၊ ဗန္ဓနဂတာ သဗ္ဗသတ္တာ အန္တုဗန္ဓနာဒီဟိ မုစ္စိသု၊ သဗ္ဗနရကေသု
 အဂ္ဂိ နိဗ္ဗာယိ၊ ပေတ္တိဝိသယေ ခုပ္ပိပါသာ ဂူပသမိ၊ တိရစ္ဆာနာနံ ဘယံ နာဟောသိ၊
 သဗ္ဗသတ္တာနံ ရောဂေါ ဂူပသမိ၊ သဗ္ဗသတ္တာ ပိယံဝဒါ အဟေသု၊ မဓရေနာ-
 ကာရေန အဿာ ဟသိသု၊ ဝါရဏာ ဂဇိသု၊ သဗ္ဗတူရိယာနိ သကသကနိန္ဒာဒံ
 မုစ္စိသု၊ အဃဋ္ဌိတာနိယေဝ မနုဿာနံ ဟတ္ထုပဂါဒိနိ အာဘရဏာနိ ဝိရဝိသု၊
 သဗ္ဗဒိသာ ဝိပ္ပသန္ဓာ အဟေသု သတ္တာနံ သုခံ ဥပ္ပါဒယမာနော မုဒုသီတလဝါတော
 ဝါယိ၊ အကာလမေယော ဝဿိ၊ ပထဝိတောပိ ဥဒကံ ဥမ္ဘိဇ္ဇိတွာ ဝိဿန္တိ၊ ပက္ခိနော
 အာကာသဂမနံ ဝိဇဟိသု၊ နဒိယော အသန္ဓမာနာ အဋ္ဌသု၊ မဟာသမုဒ္ဒေ မဓရံ
 ဥဒကံ အဟောသိ၊ သဗ္ဗတ္ထကမေဝ ပဉ္စဝဏ္ဏေဟိ ပဒုမေဟိ သဉ္စန္ဒတလော အဟောသိ၊
 ထလဇေလဇာဒိနိ သဗ္ဗပုပ္ဖိနိ ပုပ္ဖိသု၊ ရုက္ခာနံ ခန္ဓေသု ခန္ဓပဒုမာနိ၊ သာခါသု
 သာခါပဒုမာနိ၊ လတာသု လတာပဒုမာနိ ပုပ္ဖိသု၊ ထလေ သိလာတလာနိ ဘိန္တိတွာ
 ဥပရူပရိ သတ္တ သတ္တ ဟုတွာ ဒဏ္ဍပဒုမာနိ နာမ နိက္ခမိသု၊ အာကာသေ
 ဩလမ္ပကပဒုမာနိ နာမ နိဗ္ဗတ္တိသု၊ သမန္တတော ပုပ္ဖဝဿာ ဝဿိသု၊ အာကာသေ
 ဒိဗ္ဗတူရိယာနိ ဝဇ္ဇိသု၊ သကလဒသသဟဿိံလောကဓာတု ဝဇ္ဇေတွာ ဝိဿဋ္ဌ-
 မာလာဂုဠော ဝိယ၊ ဥပ္ပိဠေတွာ ဗဒ္ဒမာလာကလာပေါ ဝိယ၊ အလင်္ကတပဋိယတ္တံ
 မာလာသနံ ဝိယ စ ဧကမာလာမာလိနိ ဝိပ္ပုရန္တဝါဠဝိဇနိ ပုပ္ဖုမဂန္ဓပရိဝါသိတာ
 ပရမသောဘဂ္ဂပ္ပတ္တာ အဟောသိ။

The Thirty-Two Omens

328. The moment the Boddhisatta took conception in his mother's womb the entire ten thousand world systems quaked, trembled and shook violently with one accord. Thirty-two portents made themselves manifest. An unlimited radiance spread in the ten thousand world spheres. And the blind regained their sight as though to behold this wonder. The deaf regained hearing. The dumb spoke to one another. The hunchbacks stood erect. Cripples were able to walk on their feet. Creatures in bondage were released from imprisonment and fetters. The fire in all the hells was extinguished. Hunger and thirst in the realm of the departed was allayed. Fear among beasts vanished. Disease amongst creatures subsided. All beings became affable. Horses neighed gently and so did elephants trumpet. All musical instruments echoed forth their music. Bracelets and other ornaments of human beings resounded even without striking against each other. All the directions became calm. A cool and gentle breeze blew refreshing every one. Rain fell out of season. Water spouted out from the earth and flowed around. Birds gave up their flight in the sky. The rivers stopped flowing. The great ocean turned into sweet water. Everywhere the surface was covered with the five kinds of lotuses. All varieties of flowers bloomed on land and water; flowers that bloom on creepers—all of them bloomed forth. Lotuses on stalks burst out in clusters of seven one upon the other breaking through slabs of rock on dry land. Hanging lotuses appeared in the sky. Showers of flowers came down on every side. Heavenly music resounded in the sky. The entire ten thousand world systems bearing one mass of garlands and fanned vigorously with yak-tail whisks, were impregnated with the fragrance of flowers and incense and attained the highest splendour, like a ball of flowers spun round and released, or like a wreath of garlands tied firmly together, or like a well decorated flower altar.

၃၂၉။ ဝေဝိ ဂဟိတပဋိသန္ဓိကဿ ဗောဓိသတ္တဿ ပဋိသန္ဓိတော ပဋ္ဌာယ ဗောဓိသတ္တဿ စေဝ ဗောဓိသတ္တမာတုယာ စ ဥပဒ္ဒဝနီဝါရဏတ္ထံ ဓဂ္ဂဟတ္တာ စတ္တာရော ဒေဝပုတ္တာ အာရက္ခံ ဂဏှိသု။ ဗောဓိသတ္တမာတု ပန ပရိသေသု ရာဂစိတ္တံ နှပဋ္ဌိ၊ လာဘဂ္ဂယသဂ္ဂပုတ္တာ စ အဟောသိ သုဓိနိ အင်္ဂါလန္တကာယာ။ ဗောဓိသတ္တဉ္စ အန္တောကုဋ္ဌိဂတံ ဝိပ္ပသန္ဓေ မဏိရတနေ အာဝုတပဏ္ဍုသုတ္တံ ဝိယ ပဿတိ။ ယသ္မာ စ ဗောဓိသတ္တေန ဝသိတကုဋ္ဌိ နာမ စေတိယဂစ္ဆသဒိသာ ဟောတိ၊ န သက္ကာ အညေန သတ္တေန အာဝသိတုံ ဝါ ပရိဘုဋ္ဌိတုံ ဝါ၊ တသ္မာ ဗောဓိသတ္တမာတာ သတ္တာဟဇာတေ ဗောဓိသတ္တေ ကာလံ ကတ္တာ တုသိတပုရေ နိဗ္ဗုတ္တတိ။ ယထာ စ အညာ ဣတ္ထိယော ဒသ မာသေ အပတွာဝိ အတိက္ကမိတွာဝိ နိသိန္ဒာဝိ နိပန္ဒာဝိ ဝိဇာယန္တိ၊ န ဝေဝိ ဗောဓိသတ္တမာတာ။ သာ ပန ဗောဓိသတ္တံ ဒသ မာသေ ကုဋ္ဌိနာ ပရိဟရိတွာ ဌိတာဝ ဝိဇာယတိ။ အယံ ဗောဓိသတ္တမာတုဓမ္မတာ။

The Bodhisatta's Mother

329. When the Bodhisatta had thus taken conception, four deities with swords in hand stood guard from the time of conception over the Bodhisatta and his mother to ward off any danger. No lustful thoughts towards men arose in the Bodhisatta's mother; and she spent the time in great comfort and glory. She was happy and underwent no physical hardship; and the Bodhisatta who lay in her womb was clearly visible like a yellow thread passed through a clear crystal. Since the womb in which a Bodhisatta has lain is like the relic chamber of a shrine, and no other being can lie in it or occupy it, the mother of the Bodhisatta dies seven days after the Bodhisatta's birth and is reborn in the City of Tusita. Unlike other women who give birth before or after the completion of the tenth month, some seated, others lying down, the Bodhisatta's mother cherishes him for ten months in her womb and gives birth to him standing. This is the general rule with the mother of the Bodhisatta.

၃၃၀။ မဟာမာယာဝိ ဒေဝီ ပတ္တေန တေလံ ဝိယ ဒသ မာသေ ကုဋ္ဌိနာ ဗောဓိသတ္တံ ပရိဟရိတွာ ပရိပုဏ္ဏဂစ္ဆာ ဉာတိယရံ ဂန္ဓကာမာ သုဒ္ဓေါဒန-မဟာရာဇဿ အာရောစေသိ - “ဣစ္ဆာမဟံ, ဒေဝ, ကုလသန္တကံ ဒေဝဒဟနဂရံ ဂန္ဓ”န္တိ။ ရာဇာ “သာဓူ”တိ သမ္ပဋိန္တိတွာ ကဝိလဝတ္ထုတော ယာဝ ဒေဝဒဟနဂရ

မဂ္ဂံ သမံ ကာရေတွာ ကံဒလိပုဏ္ဏယဋ္ဌဓပဋ္ဌာကာဒိဟိ အလကာရာပေတွာ ဒေဝိ သုဂုဏ္ဏသိဝိကာယ နိသီဒါပေတွာ အမဇ္ဈသဟဿေန ဥက္ခိပါပေတွာ မဟန္တေန ပရိဝါရေန ပေသေသိ။

Her Journey to Devadaha; The Branch of the Sāla Tree

330. And Queen Mahāmāyā having cherished the Bodhisatta in her womb for ten months, like oil in a vessel, and being in an advanced stage of pregnancy informed King Suddhodana of her desire to visit her parents' home; "Your majesty, I wish to go to Devadaha, the city over which my family reigns." The king consented, saying, "Very well," and had the road from Kapilavatthu to the city of Devadaha made even, and decorated with plantain trees, pots filled with water, and with banners and streamers and the like; and he seated the queen in a golden palanquin, and entrusting a thousand officers with the task of carrying it, sent her away with a large retinue.

၃၃၁။ ဦးစွံ ပန နဂရာနံ အန္တရေ ဥဘယနဂရဝါသီနမ္ပိ လုမ္ဗိနီဝနံ နာမ မင်္ဂလသာလဝနံ အတ္ထိ၊ တသ္မိံ သမယေ မူလတော ပဋ္ဌာယ ယာဝ အဂ္ဂသာခါ သဗ္ဗံ ဇကပါလိဖုလ္လံ အဟောသိ၊ သာဓန္တရေဟိ စေဝ ပုပ္ဖန္တရေဟိ စ ပဉ္စဂုဏ္ဏာ တမရဂဏာ နာနပ္ပကာရာ စ သကုဏသံဃာ မရရဿရေန ဝိက္ခုန္တော ဝိစရန္တိ။ သကလံ လုမ္ဗိနီဝနံ စိတ္တလတာဝနသဒိသံ၊ မဟာနုဘာဝဿ ရညော သုသဇ္ဇိတံ အာပါနမဏ္ဍလံ ဝိယ အဟောသိ။ ဒေဝိယာ တံ ဒိသ္မာ သာလဝနကီဉ္စ ကီဉ္စိတုကာမတာစိတ္တံ ဥဒပါဒိ။ အမဇ္ဈာ ဒေဝိ ဂဟေတွာ သာလဝနံ ပဝိသိသု။

331. Now, between the two towns there is a pleasure grove of Sāla trees, called the Lumbinī Park, belonging to the citizens of both towns. At that time all the trees were one mass of blossoming flowers from the root to the topmost branches. In between the branches and among the flowers swarms of bees of five varieties and flocks of birds of many species moved about warbling in sweet tones. The entire Lumbinī Grove was like the Citralatā forest or like the well-arranged banqueting hall of a mighty king. The queen who saw this felt inclined to besport herself in the Sāla grove. The officers bearing the queen entered the park.

၃၃၂။ သာ မင်္ဂလသာလမူလံ ဂန္တိ သာလသာင် ဂဏီတုကာမာ အဟောသိ၊
သာလသာခါ သုသေဒိတဝေတ္တံ ဝိယ ဩနမိတွာ ဒေဝိယာ ဟတ္ထပထံ ဥပဂဉ္စိ။
သာ ဟတ္ထံ ပသာရေတွာ သာင် အဂ္ဂဟေသိ။ တာဝဒေဝ စသော ကမ္မဇဝါတာ
ဓလိသု။ အထဿာ သာဏီ ပရိက္ခိပိတွာ မဟာဇေနာ ပဋိက္ကမိ။ သာလသာင်
ဂဟေတွာ တိဋ္ဌမာနာယ ဇေဿာ ဂမ္ဘဝုဋ္ဌာနံ အဟောသိ။

332. Having walked up to the foot of the hallowed Sāla tree she wished to take hold of a branch. The branch bent low like the tip of a well-seasoned cane and came within reach of the queen's hand. She stretched out her hand and held it. At that very instant labour pains seized her. Then the people drew a curtain round her and withdrew. As she stood there clinging to the branch of the Sāla-tree she was delivered of her Child.

၃၃၃။ တခံဏ်ယေဝ စတ္တာရော ဝိသုဒ္ဓ - စိတ္တာ မဟာဗြဟ္မာဇေနာ
သုဝဏ္ဏဇာလံ အာဒါယ သမ္ပတ္တာ တေန သုဝဏ္ဏဇာလေန ဗောဓိသတ္တံ သမ္ပဋိန္ဒိတ္တာ
ဓာတု ပုရတော ဌပေတွာ "အတ္တမနာ, ဒေဝိ, ဟောဓိ, မဟေသက္ခော တေ ပုတ္တော
ပုပ္ဖန္တော" တိ အာဟံသု။

The Four Great Brahmās

333. Almost immediately the four Great Brahmās of pure mind drew near with a golden net and received the Bodhisatta in this net; and placing the Child in front of the mother they said, "O queen, be joyful; to you is born a great son."

၃၃၄။ ယထာ ပန အညေ သတ္တာ မာတုကုန္တိတော နိက္ခမန္တာ ပဋိကူလေန
အသုစိနာ မက္ခိတာ နိက္ခမန္တိ, န ဇေ ဗောဓိသုတ္တော။ သော ပန ဓမ္မာသနတော
ဩတရန္တော ဓမ္မကထိကော ဝိယ, နိဿေဏိတော ဩတရန္တော ပုရိသော ဝိယ စ,
ဒွေ စ ဟတ္ထေ ဒွေ စ ပါဒေ ပသာရေတွာ ဌိတကောဝ မာတုကုန္တိသမ္ပဝေန ကေနစိ
အသုစိနာ အမက္ခိတော သုဒ္ဓေါ ဝိသဒေါ ကာသိကဝေတ္ထ နိက္ခိတ္တမဏိရတနံ ဝိယ
ဇောတယန္တော မာတုကုန္တိတော နိက္ခမိ။

334. Unlike other beings who are smeared with loathsome impurities when they leave their mother's womb, the Bodhisatta [53] left his mother's womb like a preacher descending from his pulpit or a man descending from a stairway, stretching out his hands

and feet, in an erect posture, unsmeared with any impurity arising from the mother's womb, pure and clear and shining like a precious gem placed on a silken cloth.

၃၃၅။ ဧဝံသန္တေပိ ဗောဓိသတ္တဿ စ ဗောဓိသတ္တမာတုယာ စ သက္ကာရတ္ထံ အာကာသတော ဒွေ ဥဒကဓာရာ နိက္ခမိတွာ ဗောဓိသတ္တဿ စ မာတုယာ စ သရီရေ ဥတုံ ဂါဟာပေသုံ။ အထ နံ သုဝဏ္ဏဇာလေန ပဋိဂ္ဂဟေတွာ ဌိတာနံ ဗြဟ္မာနံ ဟတ္ထတော စတ္တာရော မဟာရာဇာနော မင်္ဂလသမ္ပတာယ သုခသမ္ပသာယ အဇိနပ္ပဇေတိယာ ဂဏှိသု၊ တေသံ ဟတ္ထတော မနုဿာ ဒုက္ကလဗုဒ္ဓကေန။

The Two Streams of Water

335. Even though this was so two streams of water came down from the sky to do honour to the Bodhisatta and his mother and allayed the heat in their bodies. Then from the hands of the Brahmas who remained there having received him in a golden net, the Four Guardian Deities of the world received him on a cloth of antelope skins [sewn together], soft to the touch and considered suitable for ceremonial occasions, From them the people received him in a cushion of soft cloth.

၃၃၆။ မနုဿာနံ ဟတ္ထတော မုဗ္ဗိတွာ ပထဝီယံ ပတိဋ္ဌာယ ပုရတ္ထိမဒိသံ ဩလောကေသိ၊ အနောကာနိ စက္ကဝါဠ- သဟဿာနိဇကေဂံဏာနိ အဟေသုံ။ တတ္ထ ဒေဝမနုဿာ ဂန္ဓမာလာဒီဟိ ပူဇယမာနာ “မဟာပုရိသ၊ ဣဓ တုမေဟိ သဒိသော အညော နတ္ထိ၊ ကုတေတ္ထ ဥတ္တရိတရော”တိ အာဟံသု။ ဧဝံ စတသော ဒိသာ၊ စတသော အနုဒိသာ၊ ဟေဋ္ဌာ၊ ဥပရီတိ ဒသ ဒိသာ အနုပိလောကေတွာ အတ္တနာ သဒိသံ ကဉ္စိ အဒိသ္မာ “အယံ ဥတ္တရာဒိသာ”တိ သတ္တပဒဝီတိတာရေန အဂမာသိ၊ မဟာဗြဟ္မာနာ သေတစ္ဆတ္ထံ ဓာရိယမာနော၊ သုယာမေန ဝါဠဗီဇေန၊ အညာဟိ စ ဒေဝတာဟိ သေသရာဇေကကုဓာဏ္ဍဟတ္တာဟိ အနုဂမ္မမာနော။ တတော သတ္တမပဒေ ဌိတော “အဂ္ဂေါဟမသ္မိ လောကဿာ”တိ အာဒိကံ အာသဘိ ဝါစံ နိစ္ဆာရေန္တော သီဟနာဒံ နဒိ။

The Seven Strides

336. Releasing himself from their hands he stood upon the earth and looked towards the East. Many thousands of world spheres became like a courtyard to him. The deities and men there

honoured him with perfumes and garlands and said, "O Great Being, there is no other like you here, how can there be one superior to you?" In this manner he surveyed the ten directions consisting of the four quarters, the four sub-directions, the nadir and the zenith, and without seeing any one to equal him he took seven strides saying, "Here lies the northern direction," while Great Brahmā held the white parasol above him, Suyāma the yak-tail whisk, and the other deities followed carrying the other insignia of royalty in their hands. Then at the seventh step he stopped and roared the lion's roar proclaiming the victorious utterance beginning with, "I am the chief of the world."

၃၃၇။ ဇောဓိသတ္တော ဟိ တိသု အတ္တဘာဝေသု မာတုကုဇ္ဈိတော နိက္ခမတ္တောဝ ဝါစ နိစ္ဆာရေသိ မဟောသဓတ္တဘာဝေ၊ ဝေဿန္တရတ္တဘာဝေ။ ဣမသ္မိ အတ္တဘာဝေတိ။ မဟောသဓတ္တဘာဝေ ကိရဿ မာတုကုဇ္ဈိတော နိက္ခမတ္တယေဝ သတ္တော ဒေဝရာဇာ အာဂန္တိ စန္ဒနသာရံ ဟတ္ထေ ဌပေတွာ ဂတော၊ သောတံ မုဋ္ဌိယံ ကတွာဝ နိက္ခန္တော။ အထ နံ မာတာ "တာတ၊ ကိ ဂဟေတွာ အာဂတောသိ" တိ ပုဇ္ဈိ။ "ဩသဓံ၊ အမ္မာ" တိ။ ဣတိ ဩသဓံ ဂဟေတွာ အာဂတတ္တာ "ဩသဓေါရကော" တွေဝဿ နာမံ အကံသု။ တံ ဩသဓံ ဂဟေတွာ စာဋိယံ ပကိဉ္စိသု၊ အာဂတာဂတာနံ အန္တဗဓိရာဒိနံ တဒေဝ သဗ္ဗရောဂဝူပသမာယ ဘေသဇ္ဇံ အဟောသိ။ တတော "မဟန္တံ ဣဒံ ဩသဓံ၊ မဟန္တံ ဣဒံ ဩသဓံ" နိဥပ္ပန္နဝစနံ ဥပါဒါယ "မဟောသဓော" တွေဝဿ နာမံ ဇာတံ။

Mahosadha

337. And the Bodhisatta made a proclamation in three births immediately after leaving his mother's womb; in his birth as Mahosadha, as. Vessantara, and in this birth. In his birth as Mahosadha, as he left the mother's womb, Sakka the king of the deities came and placed a piece of sandalwood core in his hand and departed. He held it in his fist and came forth. Then his mother asked;

"What have you brought with you, dear, as you come?"

"A medicine, mother."

On account of the fact that he came into the world bringing with him a medicine they named him Osadha-dāraka (Medicine-child).

Taking that medicine they placed it in an earthenware vessel. It alone served as a drug for removing the ailments of all the blind and the deaf and others who came there. On account of the reputation that arose, "Great is this medicine, great is this medicine" he received the name Mahosadha

၃၃၈။ ဝေဿန္တရတ္တဘာဝေ ပန မာတုကုဋ္ဌိတော နိက္ခန္တော ဒက္ခိဏဟတ္ထံ ပဿာရေတွာ "အတ္ထိ န ခေါ၊ အဗ္ဗ၊ ကိဉ္စိ ဂေဟသ္မိ၊ ဒါနံ ဒဿာမိ" တိ ဝဒန္တော နိက္ခမိ။ အထဿ မာတာ "သဓနေ ကုလေ နိဗ္ဗတ္တောသိ၊ တာတာ" တိ ပုတ္တဿ 'ဟတ္ထံ အတ္တနော ဟတ္တတလေ ကတွာ သဟဿတ္ထဝိကံ ဌပေသိ။ ဣမသ္မိ ပန အတ္တဘာဝေ ဣမံ သီဟနာဒံ နဒီတိ ဝေ ဗောဓိသတ္တော တီသု အတ္တဘာဝေသု မာတုကုဋ္ဌိတော နိက္ခန္တမတ္တောဝ ဝါစံ နိစ္ဆာရေသိ။

338. On the other hand, in his birth as Vessantara, as he left the mother's womb he came forth saying, "Mother, is there anything in the house? I wish to give away in charity." Then his mother took his hand in hers and placed in it a purse containing a thousand saying, "You are born in a rich family, dear." And it is said that in this birth he roared this lion's roar. Thus did the Bodhisatta make his proclamation in three births as he left his mother's womb.

၃၃၉။ ယထာ စ ပဋိသန္ဓိဂ္ဂဟဏက္ခဏေ၊ ဇာတက္ခဏေဝိဿ ဒွတ္တိသ ပုဗ္ဗနိမိတ္တာနိ ပါတုရဟေသုံ။ ယသ္မိ ပန သမယေ အမှာကံ ဗောဓိသတ္တော လုမ္ဗိနိဝနေ ဇာတော၊ တသ္မိယေဝ သမယေ ရာဟုလမာတာ ဒေဝီ၊ အာနန္ဒတ္ထေရော၊ ဆန္ဒော အမစ္စော၊ ကာဠုဒါယီ အမစ္စော၊ ကဏ္ဍကော အဿရာဇာ၊ မဟာဗောဓိရုက္ခော၊ စတသော နိဗ္ဗိကုဋ္ဌိယော စ ဇာတာ။ တတ္ထ ဧကော ဂါဝုတပ္ပမာဏာ၊ ဧကော အနုယောဇနပ္ပမာဏာ၊ ဧကော တိဂါဝုတပ္ပမာဏာ၊ ဧကော ယောဇနပ္ပမာဏာ အဟောသီတိ။ ဣမေ သတ္တ သဟဇာတာ နာမ။ ဉာယနဂရဝါသိနော ဗောဓိသတ္တံ ဂဟေတွာ ကပ်လဝတ္ထုနဂရမေဝ အဂမံသု။

The Seven Sahajātas

339. The thirty-two portents appeared at the time of his birth as on the occasion of his conception. At the same time as our Bodhisatta was born in the Lumbinī Grove, Rāhula's mother the queen, Channa the minister, Kāludāyī the minister, the lordly

elephant of high breed, the royal horse Kanthaka, the great Bodhi tree, and the four treasure urns, also came into being. Of [four] one was a gāvuta⁸⁴ in size, one half a yojana, one three gāvutas and the other a yojana. these seven are called the Sahajātas (of simultaneous appearance). The inhabitants of both cities went to Kapilavatthu taking with them the Bodhisatta.

၃၄၀။တံ ဒိဝသံယေဝ စ “ကပိလဝတ္ထုနဂရေ သုဒ္ဓေါဒနမဟာရာဇဿ ပုတ္တော ဇာတော, အယံ ကုမာရော ဗောဓိတလေ နိသီဒိတွာ ဗုဒ္ဓေါ ဘဝိဿတိ”တိ တာဝတိသဘဝနေ ဟဋ္ဌတုဋ္ဌာ ဒေဝသံဃာ စေလုက္ခေပါဒိနိ ပဝတ္တေန္တာ ကိဋ္ဌိသု။ တသ္မိံ သမယေ သုဒ္ဓေါဒနမဟာရာဇဿ ကုလူပကော အဋ္ဌသမာပတ္တိလာဘီ ကာဠဒေဝီလော နာမ တာပသော ဘတ္တကိစ္စံ ကတွာ ဒိဝါဝိဟာရတ္ထာယ တာဝတိသဘဝနံ ဂန္တိ တတ္ထ ဒိဝါဝိဟာရံ နိသီန္တော တာ ဒေဝတာ ကိဋ္ဌမာနာ ဒိသ္မာ “ကိကာရဏာ တုမှေဝေ တုဋ္ဌမာနသာ ကိဋ္ဌထ, မယုဗ္ဗေတံ ကာရဏံ ကထေတ”တိ ပုစ္ဆိ။ ဒေဝတာ အာဟံသု “မာရိသ, သုဒ္ဓေါဒနရညော ပုတ္တော ဇာတော, သော ဗောဓိတလေ နိသီဒိတွာ ဗုဒ္ဓေါ ဟုတွာ ဓမ္မစက္ကံ ပဝတ္တေဿတိ, တဿ အနန္တံ ဗုဒ္ဓလိဋ္ဌံ ဒဋ္ဌံ ဓမ္မဉ္စ သောတုံ လစ္ဆာမာတိ ဣမိနာ ကာရဏေန တုဋ္ဌာမှာ”တိ။

Kāḷadevala

340. On that very day hosts of deities in Tāvatiṃsa, joyful and delighted that a son was born to the great king Suddhodana of the city of Kapilavatthu and that he would become a Buddha seated at the foot of the Bodhi tree, were rejoicing waving garments above their heads. At that time the hermit name Kāḷadevala, a frequent visitor to the palace of the great king Suddhodana and master of the eight attainments, had gone to the Tāvatiṃsa abode to spend the noon-day heat after his repast; seated there resting himself he saw those deities and asked them, “What is the reason for your great rejoicing and your being so joyful and delighted? Tell me also the reason for it.” The deities replied, “Sir, a son is born to king Suddhodana; seated at the foot of the Bodhi tree he will become a Buddha and set rolling the wheel of the Dhamma. The reason

⁸⁴. The distance an ox wagon can cover before the animals are tired. Four gāvutas = 1 yojana.

why we are glad is that we will get an opportunity to see his infinite Buddha splendour and listen to the doctrine."

၃၄၁။ တာပသော တာသံ ဝေန် သုတ္တံ ခိပ္ပံ ဒေဝလောကတော ဩရုယု ရာဇနိဝေသနံ ပရိသီတော ပညတ္တသနေ နိသိန္ဒော "ပုတ္တော ကိရိတေ၊ မဟာရာဇ။ ဇာတော၊ ပဿိဿာမိ နန္ဒိ အာဟ။ ရာဇာ အလင်္ကတပဋိယတ္တံ ကုမာရိ အာတရာပေတွာ တာပသံ ဝန္ဒာပေတုံ အဘိဟရိ၊ ဗောဓိသတ္တဿ ပါဒါ ပရိဝတ္တိတွာ တာပသဿ ဧဇာသု ပတိဋ္ဌဟိ သု။ ဗောဓိသတ္တဿ ဟိ တေနတ္တဘာဝေန ဝန္တိတဇ္ဇယုတ္တကော နာမ အညော နတ္ထိ။ သဝေ ဟိ အဇာနန္တာ ဗောဓိသတ္တဿ သီသံ တာပသဿ ပါဒပူလေ ဌပေယျံ၊ သတ္တမာ တဿ မုဒ္ဒါ ဖလေယျ။ တာပသော "န မေ အတ္တာနံ နာသေတုံ ယုတ္တံ" နိ ဥဋ္ဌာယာသနာ ဗောဓိသတ္တဿ အဉ္စလိ ပဉ္စဟေသိ။ ရာဇာ တံ အစ္စရိယံ ဒိသ္မာ အတ္တနော ပုတ္တံ ဝန္တိ။

He Receives His Father's Homage

341. The ascetic who heard their words immediately descended from the world of the deities and entered the royal palace; seated in the seat made ready for him he said, "Great King, a son is born to you, they say; I wish to see him." The king had the child brought decked in all splendour, and carried it up to salute the ascetic. The Bodhisatta's feet having turned around planted themselves on the matted locks of the ascetic. For, in that birth there is no one who can receive worship from the Bodhisatta. Had they through ignorance placed the Bodhisatta's head at the feet of the ascetic, his [the latter's] head would have split in seven. The ascetic, who realized that he should not bring about his self-destruction, rose from his seat and clasped his hands in homage to the Bodhisatta. The king who saw this miracle himself paid homage to his son.

၃၄၂။ တာပသော အတိတေ စတ္တာလိသ ကပ္ပေ၊ အနာဂတေ စတ္တာလိသာတိ အသီတိ ကပ္ပေ အနုဿရတိ။ ဗောဓိသတ္တဿ လက္ခဏသမ္ပတ္တိံ ဒိသ္မာ "ဘဝိဿတိ န ခေါ ဗုဒ္ဓေါ၊ ဥဒါဟု နော" တိ အာဝဇ္ဇေတွာ ဥပဓာရေန္တော "နိဿံသယံ ဗုဒ္ဓေါ ဘဝိဿတိ" တိ ဥတွာ "အစ္စရိယပုရိသော အယ" နိ သိတံ အကာသိ။ တတော "အဟံ ဣမံ ဗုဒ္ဓဘူတံ ဒဋ္ဌိ လဘိဿာမိ န ခေါ၊ နော" တိ ဥပဓာရေန္တော

“န လဘိဿာမိ, အန္တရာယေဝ ကာလံ ကတွာ ဗုဒ္ဓသတေနပိ ဗုဒ္ဓသဟဿေနပိ ဂန္ထိ ဟေဓေတုံ အသက္ကုဏေယျေ အရူပဘဝေ နိဗ္ဗတ္တိဿာမီ”တိ ဒိသ္မာ “ဝေရူပံ နာမ အစ္စရိယပုရိသံ ဗုဒ္ဓဘူတံ ဒဠှံ န လဘိဿာမိ, မဟတီ ဝတ မေ ဇာနိ ဘဝိဿတီ”တိ ပရောဒိ။

342. The ascetic was able to call to mind [events in] eighty aeons, forty in the past and forty in the future, On seeing the characteristic marks of the Bodhisatta he investigated, reflecting whether he would become a Buddha or not; and when he perceived that without doubt he would, he smiled thinking what a wonderful being he was Further, investigating whether he would get an opportunity to see him when he became a Buddha, he perceived that he would not; but that he would die before that time and be born in a formless existence, in which he would not be able to receive awakening even while a hundred or a thousand Buddhas appeared. Lamenting the great loss that was to come upon him he wept.

၃၄၃။ မနုဿာ ဒိသ္မာ “အမှာကံ အယျော ဣဒါနေဝ ဟသိတွာ ပုန ပရောဒိ။ ကိ န ခေါ, တန္တေ, အမှာကံ အယျပုတ္တဿ ကောစိ အန္တရာယော ဘဝိဿတီ”တိ ပုတ္တိသု။ “နတ္ထေတဿ အန္တရာယော, နိသံသယေန ဗုဒ္ဓေါ ဘဝိဿတီ”တိ။ အထ “ကသ္မာ ပရောဒိတ္တာ”တိ? “ဝေရူပံ ပုရိသံ ဗုဒ္ဓဘူတံ ဒဠှံ န လဘိဿာမိ, ‘မဟတီ ဝတ မေ ဇာနိ ဘဝိဿတီ’တိ အတ္တာနံ အနုသောစန္တော ရောဒိမိ”တိ အာဟ။

343. People saw him and asked; “Our master smiled just now, but again he has begun to weep. What is it, Sir? Will any misfortune befall our little master?”

“No misfortune will befall him; he, for certain, will become a Buddha.”

“Then why did you weep?”

He said, “I will not get the opportunity to see a person his like when he becomes a Buddha. Great will be my loss. Bewailing my condition I weep.”

၃၄၄။ တတော သော “ကံ န ခေါ မေ ဉာတကေသု ကောစိ တေ ဗုဒ္ဓဘူတံ ဒဠု လဘိဿတိ, န လဘိဿတိ”တိ ဥပဓာရေန္တော အတ္တနော ဘာဂိနယျံ နာဠကဒါရကံ အဗ္ဗဿ။ သော ဘာဂိနိယာ ဂေဟံ ဂန္တိ “ကဟံ တေ ပုတ္တော နာဠကော”တိ ? “အတ္ထိ ဂေဟေ, အယျာ”တိ။ “ပက္ခောသာဟိ န”န္တိ ပက္ခောသာပေတွာ အတ္တနော သန္တိကံ အာဂတံ ကုမာရံ အာဟ - “တာတ, သုဒ္ဓေါဒနမဟာရာဇဿ ကုလေ ပုတ္တော ဇာတော, ဗုဒ္ဓကုရော သေ, ပဉ္စတိသ ဝဿာနိ အတိက္ကမိတွာ ဗုဒ္ဓေါ ဘဝိဿတိ, တွံ တေ ဒဠု လဘိဿသိ, အဇ္ဈေဝ ပဗ္ဗဇာဟိ”တိ။

The Child Nālaka

344. Then, reflecting whether there was anyone among his kinsmen who would get an opportunity to see him or not when he became a Buddha, he saw his nephew, the child Nālaka. He went to his sister's house and asked; “Where is your son Nālaka?”

“In the house, brother.”

“Call him.”

He told him as he came to him, “Dear boy, a son is born in the palace of the great king Suddhodana; he is a Buddha-to-be.⁸⁵ He will become a Buddha thirty-five years hence. You will get an opportunity to see him. Renounce household life this very day.”

၃၄၅။ သတ္တသီတိ - ကောဓိနနေ ကုလေ နိဗ္ဗတ္တဒါရကောပိ “န မံ မာတုလော အနတ္ထေ နိယောဇေသတိ”တိ စိန္တေတွာ တာဝဒေဝ အန္တရာပဏတော ကာသာယာနိ စေဝ မတ္တိကာပတ္တဉ္စ အာဟရာပေတွာ ကေသမသု ဩဟာရေတွာ ကာသာယာနိ ဝတ္ထာနိ အစ္စာဒေတွာ “ယော လောကေ ဥတ္တမပုဂ္ဂလော, တံ ဥဒ္ဓိဿ မယု ပဗ္ဗဇာ”တိ ဗောဓိသတ္တာဘိမုခံ အဉ္စလီ ပဂ္ဂယ ပဉ္စပတိဋ္ဌိတေန ဝန္တိတွာ ပတ္တံ ထဝိကာယ ပက္ခိပိတွာ အံသကူဇေ လဂ္ဂေတွာ ဟိမဝန္တံ ပဝိသိတွာ သမဏဓမ္မံ အကာသိ။

345. The child, who was born in a rich family owning eighty-seven crores, thought that his uncle would not urge him on without a purpose and ordered yellow robes and an earthenware bowl brought from the market-place immediately; and shaving off his hair and beard he donned the yellow robes saying, “My renunciation has him who is the noblest person on earth as its

⁸⁵. Lit. “A Buddhaseedling”.

aim;" and clasping his hands with reverence in the direction of the Bodhisatta he worshipped him falling prostrate; he next placed his bowl in a bag and hanging it on his shoulder entered the Himalaya region and fulfilled the duties of a monk.

၃၄၆။ သော ပရမာဘိသမ္မောဇိ* ပတ္တိ တထာဂတံ ဥပသကံမိတွာ နာဠကပဋိပဒံ ကထာပေတွာ ပုန ဟိမဝန္တံ ပဝိသိတွာ အရဟတ္တံ ပတွာ ဥက္ကဋ္ဌပဋိပဒံ ပဋိပန္နော သတ္တေဝ မာသေ အာယံ ပါလေတွာ ဇေကံ သုဝဏ္ဏပဗ္ဗတံ နိဿာယ ဌိတကောဝ အနုပါဒိသေသာယ နိဗ္ဗာနဓာတုယာ ပရိနိဗ္ဗာယိ။

346. He visited the Tathāgata after his attainment of the highest Enlightenment and requested him to preach the Nālaka Discourse;⁸⁶ then returning to the Himalayas he reached Arahantshep; treading his noble path he lived for seven months linger and standing beside a golden mountain passed away in the element of Nibbāna free from clinging to the material substratum.

၃၄၇။ ဗောဓိသတ္တိမ္ပိ ခေါ ပဉ္စမေ ဒိဝေသေ သီသံ နှာပေတွာ “နာမဂ္ဂဟဏံ ဂဏှိသာမာ”တိ ရာဘေဝနံ စတုဇ္ဇာတိကဂန္ဓေဟိ ဝိလိမ္ပိတွာ လာဇာပဉ္စမကာနိ ပုပ္ဖိနိ ဝိကိရိတွာ အသမ္ဘိန္ဒုပါယာသံ ပစာပေတွာ တိဏ္ဍံ ဝေဒါနံ ပါရဂံတေ အဋ္ဌသတဗြာဟ္မဏေ နိမန္တေတွာ ရာဘေဝနေ နိသီဒါပေတွာ သုဘောဇနံ ဘောဇေတွာ မဟာသက္ကာရံ ကတွာ “ကိ န ခေါ ဘဝိဿတိ”တိ လက္ခဏာနိ ပရိဂ္ဂဟာပေသံ။ တေသု -

The Interpreters of the Marks

347. On the fifth day they anointed the Bodhisatta saying, ‘let us perform the rite of choosing a name’; they sprinkled the royal palace with the four kinds of perfumes⁸⁷ and strewed it with five kinds of flowers with lāja as the fifth;⁸⁸ having had thick alk rice prepared they invited one hundred and eight brahmins who had mastered the three Vedas, and seating them in the king’s

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Enumerated as *kāla-agulu* (black aloe), *tagara* (coronaria pefume), *haricandana* (yellow sandalwood), and oil or *turukkha* (?).

See footnote 4 on p. 67 above. There are in fact no flowers here other than jasmine buds.

palace. fed them with the best food, and showed them great honour and requested them to examine the signs, asking them what the child would become. Among them,

“ရာမော ဇေတေ လက္ခဏော စာဝိ မန္တိ၊
 ကောဏ္ဍညော စ ဘောဇေ သုယာမော သုဒတ္တော။
 ဇေတေ တဒါ အဋ္ဌ အဟေသုံ ဗြာဟ္မဏာ၊
 ဆဠာဂီဝါ မန္တိ ဝိယာကရိသု”တိ။ -

Rāma, Dhaja, Lakkhaṇa and Manti, Kondañña and Bhoja, Suyāma and Sudatta = these were the eight brahmins adept in the six [Vedaṅgas] who then expounded the science [of reading the signs].

၃၄၈။ ကုမေ အဋ္ဌေ ဗြာဟ္မဏာ လက္ခဏပရိဂ္ဂဟဏာ အဟေသုံ။ ပဋိသန္ဓိဂူဟဏဒိဝေ သုဝိနောဝိ ဇေတေဟေဝ ပရိဂ္ဂဟိတော။ တေသု သတ္တ ဇနာ ဒွေ အင်္ဂုလိယော ဥက္ခိပိတွာ ဒွေဓာ ဗျာကရိသု - “ကုမေဟိ လက္ခဏေဟိ သမန္တာဂတော အဂါရု အဇ္ဈာဝသမာနော ရာဇာ ဟောတိ စက္ကဝတ္တိ၊ ပဗ္ဗမောနော ဗုဒ္ဓေါ”တိ၊ သဗ္ဗ စက္ကဝတ္တိရညော သိရိဝိဘဝံ အာစိက္ခိသု။

348. These eight brahmins alone were to interpret the marks. On the day of the conception, the dream too was interpreted by them. Seven of them raised two fingers and explained in a two-fold manner; “A person who is endowed with these characteristics, will become a Universal Monarch if he leads the household life; but if he renounces the world he will become a Buddha”; and declared the glory and prosperity of a Universal Monarch.

၃၄၉။ တေသံ ပန သဗ္ဗဒဟရော ဂေါတ္တတော ကောဏ္ဍညော နာမ မာဏဝေါ ဗောဓိသတ္တဿ ဝရလက္ခဏနိပ္ပတ္တိံ ဩလောကေတွာ - “ကုမဿ အဂါရမဇ္ဈေ ဌာနကာရဏံ နတ္ထိ၊ ဧကန္တေနေသ ဝိဝဇ္ဇန္တဒေါ ဗုဒ္ဓေါ ဘဝိဿတိ”တိ ဧကမေဝ အင်္ဂုလိံ ဥက္ခိပိတွာ ဧကံသဗျာကရဏံ ဗျာကာသိ။ အယဉ္စိ ကတာဓိကာရော ပစ္ဆိမဘဝိကသတ္တော ပညာယ ကူတရေသတ္တ ဇနေ အဘိဘဝိတွာ “ကုမေဟိ လက္ခဏေဟိ သမန္တာဂတဿ အဂါရမဇ္ဈေ ဌာနံ နာမ နတ္ထိ၊ အသံသယံ

ဗုဒ္ဓေါ ဘဝိဿတိ”တိ ဧကမေဝ ဂတိ အဒ္ဓသ၊ တသ္မာ ဧကံ အင်္ဂုလီ ဥက္ကိပိတ္တာ
 ဝေံ ဗျာကာသိ။ အထဿ နာမံ ဂဏန္တာ သဗ္ဗလောကဿ အတ္ထသိဒ္ဓိကရဏ္ဏာ
 “သိဒ္ဓတ္ထော”တိ နာမမကံသု။

349. The youngest of them all, Kondañña by clan, a brahmin still in his youth, examined the perfection of the noble characteristics of the Bodhisatta and prophesied categorically raising one finger only; “There is no reason for him to live amidst the household cares; assuredly he will become a Buddha who unfurls the covering [of this world]”. As he had reached his final existence having made previous resolutions he surpassed the other seven in wisdom, and foresaw one path only open to him. Therefore, he raised one finger and prophesied thus; “There is no occasion for one possessed of these characteristics to remain amidst household cares. Without doubt, he will become a Buddha.” [Then, when taking the name for him the name “Siddhattha” is given in the sense of making wellbeing of entire world].

၃၅၀။ အထ တေ ဗြာဟ္မဏာ အတ္တနော ယရာနိ ဂန္ထိ ပုတ္တေ အာမန္တယိသု
 “တတ၊ အမေ မဟလ္လကာ၊ သုဒ္ဓေါဒနမဟာရာဇဿ ပုတ္တံ သဗ္ဗညုတံ ပုတ္တံ မယံ
 သမ္ဘဝေယျာမ ဝါ နော ဝါ၊ တုမေ တသ္မိ ကုမာရေ သဗ္ဗညုတံ ပုတ္တေ တဿ
 သာသနေ ပဗ္ဗဇေယျာတ”တိ။ တေ သတ္တဝိ နော ယာဝတာယုကံ ဌတော ယထာကမ္မံ
 ဂတာ၊ ကောဏ္ဍညမာဏဝေါဝ အရောဂေါ အဟောသိ။ သော မဟာသတ္တေ
 ဝုဗ္ဗိမန္တာယ မဟာဘိနိက္ခမနံ အဘိနိက္ခမိတွာ အနုက္ကမေန ဥရုဝေလံ ဂန္ထိ
 “ရမဏီယော၊ ဝတ အယံ ဘူမိဘာဂေါ၊ အလံ ဝတိဒံ ကုလပုတ္တဿ
 ပဓာနတ္ထိကဿ ပဓာနာယာ”တိ စိတ္တံ ဥပ္ပါဒေတွာ တတ္ထ ဝါသံ ဥပဂတေ
 “မဟာပုရိသော ပဗ္ဗဇိတော”တိ သုတွာ တေသံ ဗြာဟ္မဏာနံ ပုတ္တေ ဥပသကံမိတွာ
 ဝဓာဟ “သိဒ္ဓတ္ထကုမာရော ကိရ ပဗ္ဗဇိတော၊ သော နိဿံသယံ ဗုဒ္ဓေါ ဘဝိဿတိ။
 သဓေ တုမှာကံ ပိတရော အရောဂါ အဿု၊ အဇ္ဇ နိက္ခမိတွာ ပဗ္ဗဇေယျ။ သဓေ
 တုမေပိ ဣစ္ဆေယျာထ၊ ဇေ၊ အဟံ တံ ပုရိသံ အနုပဗ္ဗဇိဿာမိ”တိ။ တေ သဗ္ဗေ
 ဧကန္တန္တာ ဘဝိတုံ နာသက္ခိသု တယော နော န ပဗ္ဗဇိသု။ ကောဏ္ဍညဗြာဟ္မဏံ
 ဇေဋ္ဌကံ ကတွာ ဣတရေ စတ္တာရော ပဗ္ဗဇိသု။ တေ ပဉ္စပိ နော ပဉ္စဝဂ္ဂိယတ္ထေရာ
 နာမ ဇာတာ။

The Group of Five

350. Thereupon those brahmins returned to their homes and addressed their sons; "Dear sons, we are old. We may or may not get the opportunity to meet the great king Suddhodna's son after his attainment of Omniscience. When that prince attains Enlightenment will you seek ordination in his Dispensation?" And the seven of them remained till their span of life was over and followed their destiny. The young brahmin Kondañña remained in good health. He heard that the Great Being had become a mendicant friar, having gone forth in the Great Renunciation on reaching the years of discretion, and had taken up his residence⁸⁹ at Uruvelā, whither he had gone forth in due course and made up his mind, saying, "This is a delightful spot, it is indeed suitable for exertion to a clansman in quest of striving" Kondañña then went to the sons of those Brahmins and said; "I have heard that prince Siddhattha has become a mendicant. It is certain that he will become a Buddha, Had your fathers remained alive [in good health] they would have gone forth in renunciation. If you wish to accompany me, come; I will follow him in his renunciation." They were not able to arrive at a unanimous decision. Three of them did not renounce the world. The other four became recluses appointing the brahmin Kondañña as their leader. All five of them came to be known as the Pañcavaggiya Theras (the Elders of the f Group of Five).

၃၅၁။ တဒါ ပန ရာဇာ "ကိ ဒိသ္မာ မယံ ပုတ္တော ပဗ္ဗဇိဿတိ"တိ ပုစ္ဆိ။
 "စတ္တာရိ ပုဗ္ဗနိမိတ္တာနိ"တိ။ "ကတရဉ္စ ကတရဉ္စ"တိ? "ဇရာဇိဏ္ဏံ, ဗျာဓိတံ,
 ကာလကတံ, ပဗ္ဗဇိတ"န္တိ။ ရာဇာ "ဣတော ပဋ္ဌာယ ဝေရူပါနံ မမ ပုတ္တဿ သန္တိကံ
 ဥပသကံမိတုံ မာ အဒတ္ထ, မယံ ပုတ္တဿ ဗုဒ္ဓဘာဝေန ကမ္မံ နတ္ထိ, အဟံ မမ ပုတ္တံ
 ဒွိသဟဿဒီပပရိဝါရာနံ စတုန္တံ မဟာဒီပါနံ ဣဿရိယာဓိပစ္စံ ရဋ္ဌံ ကာရေန္တံ
 ဆတ္ထိံ သယောဇနပရိမဏ္ဍလာယ ပရိသာယ ပရိပုတံ ဂဂနတလေ ဝိစရမာနံ

⁸⁹. Correct Fsb. p. 56, line 24, *buddhim* to *vuddhim*, and line 28 *upagato* to *upagata* (agreeing with *Mahāsatta* on line 24 in a locative absolute construction); continue the sentence as with SHB.

ပသိတုကာမော"တိ။ ဇေဉ္ဇူ ပန ဝတွာ ဣမေသံ စတုပ္ပကာရာနံ နိဝိတ္တာနံ ကုမာရဿ စက္ခုပထေ အာဂမနနိဝါရဏတ္ထံ စတူသု ဒိသာသု ဂါဝုဇေ ဂါဝုဇေ အရက္ခံ ဌပေသိ။ တံ ဒိဝသံ ပန မင်္ဂလဋ္ဌာနေ သန္တိပတိတေသု အသီတိယာ ဉှတိကုလသဟဿေသု ဇေကေကော ဇေကမေကံ ပုတ္တံ ပဋိဇာနိ - "အယံ ဗုဒ္ဓေါ ဝါ ဟောတု ရာဇာ ဝါ, မယံ ဇေကမေကံ ပုတ္တံ ဒဿာမ။ သဓေဝီ ဗုဒ္ဓေါ ဘဝိဿတိ, ခတ္တိယသမဏေဟေဝ ပုရက္ခတပရိဝါရိတော ဝိစရိဿတိ။ သဓေဝီ ရာဇာ ဘဝိဿတိ, ခတ္တိယကုမာရေဟေဝ ပုရက္ခတပရိဝါရိတော ဝိစရိဿတိ"တိ။

The Four Omens

351. In the meantime, the king asked; "Seeing what will my son renounce the world?"

"The Four Omens."

"What are they?"

"A person struck down with old age, a sick man, a dead body and a mendicant."

The king said; "From now on let not any one of these come within sight of my son. My son has no need of Buddhahood, I wish to see him reigning with sovereign powers over the four continents with the two thousand islands surrounding them, and holding sway over the vast [arial] regions, attended by a retinue filling a circumference of thirty-six yojanas." Having said this he placed guards at intervals of a gāvuta, in order to prevent these four types of individuals coming within the prince's sight. A member from each of the eighty thousand families of kinsmen who foregathered there on that day at the place of the ceremony promised a son each, saying, "Whether he becomes a Buddha or a king we will give a son each. If he were to become a Buddha he will wander forth attended by a retinue of Khattiya monks; and if he were to become a king he will go about followed by a train of Khattiya princes."

၃၅၂။ ရာဇာပိ ဗောဓိသတ္တဿ ဥတ္တမရူပသမ္ပန္နာ ဝိဂတသဗ္ဗဒေါသာ ဓာတိယော ပစ္စုပ္ပန်ပေသိ။ ဗောဓိသတ္တော အနန္တေန ပရိဝါရေန မဟန္တေန သိရိသောဘဂ္ဂေန ဝဗ္ဗတိ။ အထေကဒိဝသံ ရညော ဝပ္ပမင်္ဂလံ နာမ အဟောသိ။

တံ ဒိဝသံ သကလနဂရံ ဒေဝဝိမာနံ ဝိယ အလင်္ကရေန္တိ။ သဗ္ဗေ ဒါသကမ္မကရာ-
ဒယော အဟတဝတ္ထနိဝတ္ထာ ဂန္ဓမာလာဒိပဋိမဏ္ဍိတာ ရာဇကုလေ သန္တိပတန္တိ။ ရညော
ကမ္မန္တေန နဂီလသဟသံ ယောဇိယတိ။ တသ္မိ ပန ဒိဝသေ ဧကေနနုဒသတ-
နဂီလာနိ သန္တိ ဗလိဗဒ္ဓရသိယောက္ခေဟိ ရဇတပရိက္ခတာနိ ဟောန္တိ၊ ရညော
အာလမ္ဗနနဂီလံ ပန ရတ္တသုဝဏ္ဏပရိက္ခတံ ဟောတိ။ ဗလိဗဒ္ဓါနံ သိဂီရသိဉ္စိ-
ပတောဒိပိ သုဝဏ္ဏပရိက္ခတာဝံ ဟောန္တိ။ ရာဇာ မဟတာ ပရိဝါရေန နိက္ခန္တော ပုတ္တံ
ဂဟေတွာ အဂမာသိ။

The Ploughing Festival

352. The king, for his part, appointed for the Bodhisatta nurses of great beauty who were free from all faults. The Bodhisatta grew up amidst great comforts attended by an innumerable retinue. Then one day, the king's ploughing festival was to take place. On that day they decorated the whole city like a divine abode. All slaves, servants, and others assembled at the royal palace wearing new garments and adorned with perfumes and garlands. A thousand ploughs were used for the king's work. On that day, eight hundred ploughs less one, together with oxen, reins and cords were ornamented with silver. But the plough that was to be driven by the king was ornamented with red gold. The horns of the oxen, the reins and goad were also ornamented with gold. The king who set out with a large retinue took his son along with him.

၃၅၃။ ကမ္မန္တဌာနေ ဧကော ဗဗ္ဗုရက္ခော ဗဟလပလာသော သန္တုစ္ဆာယော
အဟောသိ။ တဿ ဟေဌာ ကုမာရဿ သယနံ ပညပါပေတွာ ဥပရိ
သုဝဏ္ဏတာရကခိတံ ဝိတာနံ ဗန္ဓာပေတွာ သာဏိပါကာရေန ပရိက္ခိပါပေတွာ
အာရက္ခံ ဌပါပေတွာ ရာဇာ သဗ္ဗာလင်္ကာရံ အလင်္ကရိတွာ အမစ္စဂဏပရိဝုတော
နဂီလကရဏဌာနံ အဂမာသိ။ တတ္ထ ရာဇာ သုဝဏ္ဏနဂီလံ ဂဏှာတိ၊ အမစ္စ
ဧကေနုဒသတရဇတနဂီလာနိ၊ ကဿကာ သေသနဂီလာနိ။ တေ တာနိ
ဂဟေတွာ ဣတော စိတော စ ကသန္တိ။ ရာဇာ ပန ဩရတော ဝါ ပါရံ ဂစ္ဆတိ၊
ပါရတော ဝါ ဩရံ အာဂစ္ဆတိ။ တေသ္မိ ဌာနေ မဟာသမ္ပတ္တိံ အဟောသိ။

The King Pays Homage a Second Time

353. At the place of work there was a rose-apple tree with thick foliage affording pleasant shade. The king had a couch spread

for the prince under it, a canopy decorated with golden stars set up above it, and an enclosure of curtains made around it; he placed guards and went to the place of ploughing, decked in all ornaments and followed by his band of ministers, Thereat the king took the golden plough, the ministers the seven hundred and ninety-nine silver ploughs, and the ploughmen the remaining ploughs. They took those ploughs and ploughed in every direction. The king continued to plough from the near side to the far side and back. And here was a great display of splendour.

၃၅၄။ ဗောဓိသတ္တံ ပရိဝါရေတွာ နိသိန္ဒာ ဓာတိယော “ရညော သမ္ပတ္တိံ ပဿိသာမာ”တိ အန္တောသာဏိတော ဗဟိ နိက္ခန္ဓာ။ ဗောဓိသတ္တော ဣတော စိတော စ ဩလောကေန္တော ကန္တိ အဒိသ္မာ ဝေဂေန ဥဋ္ဌာယ ပလ္လင်္ကံ အာဘုဇိတွာ အာနာပါနေ ပရိဂ္ဂဟေတွာ ပဌမဇ္ဈာန် နိဗ္ဗတ္တေသိ။ ဓာတိယော ခဋ္ဌဘောဇ္ဇန္တရေ ဝိစရမာနာ ထောကံ စိရေယိသု။ သေသရူက္ခာန် ဆာယာ နိဝတ္တာ, တဿ ပန ရူက္ခဿ ပရိမဏ္ဍလာ ဟုတွာ အဋ္ဌာသိ။ ဓာတိယော “အယျုပုတ္တော ဧကတော”တိ ဝေဂေန သာဏိ ဥက္ခိပိတွာ အန္တော ပဝိသမာနာ ဗောဓိသတ္တံ သယနေ ပလ္လင်္ကေန နိသိန္ဒံ တဉ္စ ပါဋိဟာရိယံ ဒိသ္မာ ဂန္တိ ရညော အာရောစေသံ - “ဒေဝ, ကုမာရော ဝေ နိသိန္ဒော, အညေသံ ရူက္ခာန် ဆာယာ နိဝတ္တာ, ဇမ္ဗူရူက္ခဿ မန ပရိမဏ္ဍလာ ဌိတာ”တိ။ ရာဇာ ဝေဂေန ဂန္တိ ပါဋိဟာရိယံ ဒိသ္မာ - “ဣဒံ တေ, တာတ, ဒုတိယံ ဝန္တနံ”န္တိ ပုတ္တံ ဝန္တိ။

354. The nurses who were seated round the Bodhisatta came out of the enclosure of curtains wishing to witness the success the king met with. The Bodhisatta who saw no one about as he looked around got up in all haste and sat cross-legged and evolved the first jhāna (ecstasy arising from meditation) controlling his inward and outward breath. The nurses went about [enjoying themselves with] food and drink, and delayed a while. The shadows of other trees moved away but the shade of this tree remained spreading out in a circle. The nurses, realizing that their young master was alone, lifted the curtain hurriedly and entered within. They saw the Bodhisatta seated cross-legged on the couch, and also that miracle [of the shadow]; they went up to the king and told

him, "Your majesty, your son is thus seated. The shadows of all other trees have moved away, but that of the rose-apple tree remains spread out in a circle. The king returned in all haste and saw that miracle and worshipped his son, saying, "This is the second time, dear, I pay homage to you."

၃၅၅။ အထ အနုက္ကမေန ဗောဓိသတ္တော သောဠသဝဿုဒ္ဓေသိကော ဇာတော။ ရာဇာ ဗောဓိသတ္တဿ တိဏ္ဍံ ဥတူနံ အနုစ္စဝိကေ တယော ပါသာဒေ ကာရေသိ - ဧကံ နဝဘူမကံ, ဧကံ သတ္တဘူမကံ, ဧကံ ပဉ္စဘူမကံ, စတ္တာလိသဟဿာ စ နာဋကိတ္တိယော ဥပဋ္ဌာပေသိ။ ဗောဓိသတ္တော ဒေဝေါ ဝိယ အစ္စရာသံဃပရိဝုတော, အလင်္ကတနာဋကပရိဝုတော, နိပ္ပုရိသေဟိ တူရိယေဟိ ပရိစာရိယမာနော မဟာသမ္ပတ္တိ အနုဘဝန္တော ဥတုဝါရေန တေသု ပါသာဒေသု ဝိဟရတိ။ ရာဟုလမာတာ ပနဿ ဒေဝီ အဂ္ဂမဟေသီ အဟောသိ။

The Bodhisatta Displays His Skill in the Arts

355. Then in due course the Bodhisatta became sixteen years of age. The king built for the Bodhisatta three palaces suitable for the three seasons; one nine storeys high, one seven, and the other five. He also provided forty thousand dancing women. Surrounded by gaily dressed dancing women, the Bodhisatta was like a deity surrounded by bands of heavenly nymphs, being entertained with the music of an all-female orchestra; he lived in these three mansions in rotation with the seasons enjoying immense luxuries. The queen, mother of Rāhula, was his chief consort.

၃၅၆။ တဿေဝံ မဟာသမ္ပတ္တိ အနုဘဝန္တဿ ဧကဒိဝံ ဉာတိသံဃဿ အပ္ပန္နရေ အယံ ကထာ ဥဒပါဒိ - "သိဒ္ဓတ္တော ကိဋ္ဌာပသုတောဝ ဝိစရတိ, ကိဉ္စိ သိပ္ပံ န သိက္ခတိ, သင်္ခါမေ ပစ္စုပဋိတေ ကိ ကရိဿတိ"တိ။ ရာဇာ ဗောဓိသတ္တံ ပက္ခောသာပေတွာ - "တာတ, တဝ ဉာတကာ 'သိဒ္ဓတ္တော ကိဉ္စိ သိပ္ပံ အသိက္ခိတွာ ကိဋ္ဌာပသုတောဝ ဝိစရတိ'တိ ဝဒန္တိ, ဧတ္ထ ကိ ပတ္တကာလေ မညသိ"တိ။ ဒေဝ, မမ သိပ္ပံ သိက္ခနကိစ္စံ နတ္ထိ, နဂရေ မမ သိပ္ပဒဿနတ္ထံ ဘေရိ စရာပေထ "ဣတော သတ္တမေ ဒိဝေသေ ဉာတကာနံ သိပ္ပံ ဒေသေဿာမိ"တိ။ ရာဇာ တထာ အကာသိ။ ဗောဓိသတ္တော အက္ခဏဝေဓိဝါလဝေဓိဓနုဂ္ဂဟေ သန္တိပါတာပေတွာ မဟာဇနဿ မဇ္ဈေ အညေဟိ ဓနုဂ္ဂဟေဟိ အသာဓာရဏံ ဉာတကာနံ ဒွါဒသဝိဓံ သိပ္ပံ

ဒေသသိ။ တံ သရဘင်္ဂဇာတကေ အာဂတနယေနေဝ ဝေဒိတဗ္ဗံ။ တဒါဿ ဤတိသံယော နိက္ကဓေါ အဟောသိ။

356. Whilst he was thus enjoying this great prosperity, one day the following talk arose amongst a group of his kinsfolk; "Siddhattha passes his days in the enjoyment of pleasures. He does not learn any of the arts. What will he do if war breaks out?" The king sent for the Bodhisatta and said. "My son, your kinsmen say, 'Siddhattha spends his time in the enjoyment of pleasures without learning any of the arts.' What do you think of it when this [accusation] is made?"

"Sire, it is not necessary for me to learn the arts. Proclaim in the city by beat of drum that I will display my skill in the arts. Seven days hence I will show my skill in the arts to my kinsmen." The king did so. The Bodhisatta assembled such archers as would shoot at their targets during a flash of lightning or split a horse's hair, and in the midst of the assembly displayed to his kinsmen his skill in twelve ways not shared in common with other archers. This should be understood as handed down in the Sarabhaṅga Jātaka (No.522). Then did his kinsfolk dispel their doubts.

၃၅၇။ အထေကဒိဝသံ ဗောဓိသတ္တော ဥယျာနဘူမိံ ဂန္တုကာမော သာရထိ အာမန္တေတွာ "ရထံယောဇေဟီ"တိ အာဟ။ သော "သာဓူ"တိ ပဋိသုဏှိတွာ မဟာရဟံ ဥတ္တမရထံ သဗ္ဗာလင်္ကာရေန အလင်္ကရိတွာ ဣဗဒပတ္တဝေဇ္ဇော စတ္တာရော မင်္ဂလသိန္ဒြေဝေ ယောဇေတွာ ဗောဓိသတ္တဿ ပဋိဝေဒေသိ။ ဗောဓိသတ္တော ဒေဝဝိမာနသဒိသံ ရထံ အဘိရူဟိတွာ ဥယျာနဘိမုခေါ အဂမာသိ။ ဒေဝတာ "သိဒ္ဓတ္ထဣဓာရဿ အဘိသမ္ပုဏ္ဏနကာလော အာသန္တော၊ ပုဗ္ဗနိမိတ္တံဒေသေသာမာ"တိ ဧကံ ဒေဝပုတ္တံ ဇရာဇဇ္ဇရံ ခဏ္ဍဒန္တံ ပလိတကေသံ ဝင်္ကံ ဩဘဂ္ဂသရိရံ ဒဏ္ဍဟတ္ထံ ဝေဝေမာနံ ကတွာ ဒေသေသုံ။ တံ ဗောဓိသတ္တော စေဝ သာရထိ စ ပဿန္တိ။

The Four Omens

357. Then one day the Bodhisatta who wished to go to the pleasure-grove ordered the charioteer to harness the chariot. He said, "Very well," and decking a glorious chariot of priceless worth with all the paraphernalia, yoked to it four state horses of Sindhu

breed, of the colour of the petals of the white water lily, and announced it to the Bodhisatta. The Bodhisatta climbed in the chariot, which resembled a heavenly abode, and set out for the park. The deities thought, "Prince Siddhattha's time for Enlightenment is drawing near; let us show him the Omens," and presented one of the deities in the form of an old man overcome by decay, with decayed teeth, gray hair, bent and broken-down in body, leaning on a staff and trembling. The Bodhisatta and the charioteer only were able to see him.

၃၅၈။တတော ဗောဓိသတ္တော သာရထိ - "သဗ္ဗ၊ ကော နာမေသ ပုရိသော၊ ကေသာပိဿ န ယထာ အညေသ" နှိမဟာပဒါနေ အာဂတနယေန ပုစ္ဆိတွာ တဿ ဝစနံ သုတွာ "ဇီရတ္ထု ဝတ တော ဇာတိ၊ ယတြ ဟိ နာမ ဇာတဿ ဇရာ ပညာယိ- သာတိ" တိ သံဝိဂ္ဂဟဒယော တတောဝ ပဋိနိဝတ္တိတွာ ပါသာဒမေဝ အဘိရုဟိ။ ရာဇာ "ကိ ကာရဏာ မမ ပုတ္တော ခိပ္ပံ ပဋိနိဝတ္တိ" တိ ပုစ္ဆိ။ "ဇိဏ္ဍကံ ပုရိသံ ဒိသ္မာ ဒေဝိ" တိ။ "ဇိဏ္ဍကံ ဒိသ္မာ ပဗ္ဗဇိဿတိတိ အာဟံသု၊ ကဿှာ မံ နာသေထ၊ သီဃံ ပုတ္တဿ နာဋကနိ သဇ္ဇေထ၊ သမ္ပတ္တိ အနုတဝန္တော ပဗ္ဗဇ္ဇာယ သတိ န ကရိဿတိ" တိ ဝတွာ အာရက္ခံ ဝဓေတွာ သဗ္ဗဒိသာသု အမုယောဇနေ အမုယောဇနေ ဌပေသိ။

358. Thereupon the Bodhisatta asked the charioteer, as is narrated in the Mahāpadāna,⁹⁰ "Friend, what kind of man is he? His hair is not at all like that of others." On hearing the other's reply he said, "Alas, friend, shame on this existence wherein old age makes its appearance to the born!"; and with agitated heart he turned back from there and went up into his mansion. The king asked, "What is the reason for my son to return so soon?"

"At the sight of an old man, your majesty."

The king said, "They have declared that he will renounce the world on seeing an old man. Hence, do not bring ruin upon me. Quickly arrange dramatic performances for my son [to see]. So long as he enjoys pleasures he will not think of renunciation." Saying this he increased the guards and placed them at a distance of half a yojana in all the directions.

⁹⁰. Mahāpadāna Sutta. Dīgha-nikāya, No. 14.

၃၅၉။ ပုနေ ကဒိဝသံ ဗောဓိသတ္တော တထေဝ ဥယျာနံ ဂစ္ဆန္တော ဒေဝတာဟိ နိဗ္ဗိတံ ဗျာဓိတံ ပုရိသံ ဒိသ္မာ ပုရိမနယေနော ပုစ္ဆိတွာ သံဝိဂ္ဂဟဒယော နိဝတ္တိတွာ ပါသာဒံ အဘိရုဟိ။ ရာဇာပိ ပုစ္ဆိတွာ ဟေဋ္ဌာ ဝုတ္တနယေနော သံဝိဒဟိတွာ ပုန ဝဓေတွာ သမန္တာ တိဂါဝတပ္ပမာဏေ ပဒေသေ အာရက္ခံ ဌပေသိ။

359. When the Bodhisatta likewise went to the park on the following day, he beheld a sick man presented by the deities, and having questioned as before turned back with agitated heart and went up into his mansion. The king too investigated into it and made the same arrangements as stated earlier; and again increased the guards stationing them in an area extending three gāvutas all around.

၃၆၀။ အပရံ ဧကဒိဝသံ ဗောဓိသတ္တော တထေဝ ဥယျာနံ ဂစ္ဆန္တော ဒေဝတာဟိ နိဗ္ဗိတံ ကာလကတံ ဒိသ္မာ ပုရိမနယေနော ပုစ္ဆိတွာ သံဝိဂ္ဂဟဒယော ပုန နိဝတ္တိတွာ ပါသာဒံ အဘိရုဟိ။ ရာဇာပိ ပုစ္ဆိတွာ ဟေဋ္ဌာ ဝုတ္တနယေနော သံဝိဒဟိတွာ ပုန ဝဓေတွာ သမန္တာ ယောဇနပ္ပမာဏေ ပဒေသေ အာရက္ခံ ဌပေသိ။

360. And further, one day when the Bodhisatta was making a similar visit to the park he saw a dead body likewise presented by the deities, and having questioned as before he again turned back with agitated heart and went up into his mansion. And the king investigated into it and made arrangements as mentioned before and further increased the guard, stationing them in an area extending a yojana all round.

၃၆၁။ အပရံ ပုန ဧကဒိဝသံ ဥယျာနံ ဂစ္ဆန္တော တထေဝ ဒေဝတာဟိ နိဗ္ဗိတံ သုနိဝတ္တိ သုပါရုတံ ပဗ္ဗဇိတံ ဒိသ္မာ “ကော နာမေသော သမ္မာ”တိ သာရထိ ပုစ္ဆိ။ သာရထိ ကိဉ္ဇာပိ ဗုဒ္ဓုပ္ပါဒဿ အဘာဝါ ပဗ္ဗဇိတံ ဝါ ပဗ္ဗဇိတဂုဏေ ဝါ န ဇာနာတိ၊ ဒေဝတာနုဘာဝေန ပုန “ပဗ္ဗဇိတော နာမာယံ ဒေဝါ”တိ ဝတွာ ပဗ္ဗဇ္ဇာယ ဂုဏေ ဝဏ္ဏေသိ။ ဗောဓိသတ္တော ပဗ္ဗဇ္ဇာယ ရူပိ ဌပ္ပါဒေတွာ တံ ဒိဝသံ ဥယျာနံ အဂမာသိ။ ဒီယဘာဏကာ ပနာဟု “စတ္တာရိ နိမိတ္တာနိ ဧကဒိဝသေနော ဒိသ္မာ အဂမာသိ”တိ။

361. Once again, one day when the Bodhisatta again went to the park he beheld an ordained monk, well clad and well draped, presented by the deities, and asked his charioteer, “Friend, who is he?” Even though the charioteer was ignorant as to what a monk

was or what his distinctive features were as it was not a time when a Buddha had appeared on earth, by the supernatural power of the deities he was prompted to say, "Sire, this is a mendicant friar"; and he extolled the virtues of recluse-ship. The Bodhisatta, cherishing a desire for renunciation, continued his journey to the park that day. But the Reciters of the *Dighanikāya* say: "He saw the Four Omens on the same day and went [forth]".

၃၆၂။ သော တတ္ထ ဝိသဘာဝံ ဂိဇိက္ခာ မင်္ဂလပေါက္ခရာတံ နာသိက္ခာ အတ္တဂံတေ သုရိယေ မင်္ဂလသီလာပဉ္စေ နိသိတံ အတ္တနိ အလင်္ကာရာပေတုကာမော အထဿ ပရိစာရကပုရိသာ နာနာဝတ္ထုနိ ခုဿာနိ နာနုပ္ပကာရာ အဘာရော-ဝိကတိယော မာလာဂန္ထဝိလေပနာနိ ဓ အဘိယ သမန္တာ ပရိပေါရေက္ခာ အဋ္ဌဿ တသ္မိ ခဏေ သက္ကဿ နိသိန္ဒာသနံ ဥက္ကံ အဟောသိ သော "ဧကော န ခေါ မိ ဣမမှာ ဌာနာ စာဝေတုကာမော"တိ ဥပစာရေန္တော ဇောဇိသက္ကဿ အလင်္ကာ-ရေတုကာမတံ ဥတ္တာ ဝိသကပ္ပံ အာမန္တေသိ "သမ္ပ ဝိသကပ္ပံ, ဘိက္ခုက္ခရာရာ အဋ္ဌ အမုရတ္တသမယေ မဟာဘိနိက္ခမနံ နိက္ခမိဿတိ, အယမဿ ပဋိမော အလင်္ကာရော, ဥယျာနံ ဂန္ထိ မဟာပုရိသံ ဒိဗ္ဗာလင်္ကာရေဟိ အလင်္ကာရေဟိ"တိ။

The Bodhisatta is Adorned

362. Then he disported himself in the park during the remaining hours of daylight and bathed in the royal pond; and when the sun had set he sat on the stone slab meant for the use of royalty, wishing to have himself dressed. Then his attendants stood around waiting on him with garments of many colours, with various kinds of many makes of ornaments and garlands, perfumes, and ointments ready at hand. At that instant the seat on which Sakka was seated became warm. He investigated, "Who is it that wishes to make me leave this seat?" and saw that it was the time to adorn the Bodhisatta. He addressed Vissakamma, "Friend Vissakamma, this day at midnight Prince Siddhattha will go forth in his Great Renunciation. This is the last time he will adorn himself. Go to the park and deck the Great Being with all divine ornaments."

၃၆၃။ သော "သာဓူ"တိ ပဋိသုဏှိက္ခာ ဒေဝတာနုဘာဝေန တခံကံယေဝ ဥပသကံမိက္ခာ တသေဝ ကပ္ပကသဒိသော ဟုတ္တာ ကပ္ပကဿ ဟတ္ထတော

ဝေဌနဒုဿံ ဂဟေတွာ ဗောဓိသတ္တဿ သီသံ ဝေဌေသိ။ ဗောဓိသတ္တော
 ဟတ္ထသမ္ပဿေနေဝ “နာယံ မနုဿော၊ ဒေဝပုတ္တော ငေသာ”တိ အညာသိ။
 ဝေဌနေန ဝေဌိတမတ္တေ သီသေ မောဠိယံ မဏိရတနာကာရေန ဒုဿသဟဿံ
 အတ္တဂုဏိ။ ပုန ဝေဌေန္တဿ ဒုဿသဟဿန္တိ ဒသက္ခတ္တံ ဝေဌေန္တဿ ဒသ
 ဒုဿသဟဿာနိ အတ္တဂုဏိသု “သီသံ ဒုဒ္ဒကံ၊ ဒုဿာနိ ဗဟူနိ၊ ကထံ အတ္တဂုတာနိ”တိ
 န စိန္တေတဗ္ဗံ။ တေသု ဟိ သဗ္ဗမဟန္တံ အာမလကပ္ပပ္ပမာဏံ၊ အဝသေသာနိ
 ကုသုမ္ပကပ္ပပ္ပမာဏာနိ အဟေသုံ။ ဗောဓိသတ္တဿ သီသံ ကိဉ္စက္ခဂဝဇ္ဇိတံ ဝိယ
 ကုယျကပ္ပံ အဟောသိ။

363. He agreed, saying, “Very well,” and instantaneously by his supernatural divine power went up to him in the guise of his own valet; taking from the valet’s hand the cloth used for his headdress, he draped it round the Bodhisatta’s head. At the very touch of his hand the Bodhisatta knew that he was not a human being but a devaputta (divinity). No sooner the turban was draped round his head than did a thousand layers stand upright, taking the form of jewels and precious gems in the crown on his head. As he continued to drape the thousand layers ten times over, ten thousand layers stood upright. The head is but small, but one should not begin to doubt how so many folds of cloth could remain upon it. However, the largest [fold] among them was of the size of the flower of a Sāma⁹¹ creeper, and the others were only of the size of Kutumbaka⁹² flowers. The Bodhisatta’s head was now like a Kuyyaka⁹³ flower with its intertwined filaments.

၃၆၄။ အထဿ သဗ္ဗာလကာရပဋိမဏ္ဍိတဿ သဗ္ဗတာလာဝစရေသု
 သကာနိ သကာနိ ပဋိဘာနာနိ ဒဿယန္တေသု၊ ဗြာဟ္မဏေသု “ဇေနန္ဒာ”တိ-
 အာဒိဝစနေဟိ၊ သူတမာဂဓာဒိသု နာနပ္ပကာရေဟိ မင်္ဂလဝစနတ္ထုတိယောသေဟိ
 သမ္ဘာဝေန္တေသု သဗ္ဗာလကာရပဋိမဏ္ဍိတံ ရထဝရံ အဘိရုဟိ။

364. When he had been thus decked in all spleen-dour, he mounted his exquisitely decorated royal chariot; the musicians in

⁹¹. The Ichnocarpus creeper.

⁹². Kutumbaka – a shrub with tiny flowers.

⁹³. Kuyyaka – a flower with prominent filaments. It blooms in clusters.

his retinue were displaying each one his particular skill; the Brahmins were honouring him with words of victory and joy; and Sūtas, Māgadhas, and others were singing panegyrics in unison uttering festive cries.

၃၆၅။ တသို့ သမယေ “ရာဟုလမာတာ ပုတ္တံ ဝိဇာတာ”တိ သုတွာ သုဒ္ဓေါဒနမဟာရာဇာ “ပုတ္တဿ မေ တုဋ္ဌိ နိဝေဒေတာ”တိ သာသနံ ပဟိဏီ။ ဗောဓိသတ္တော တံ သုတွာ “ရာဟု ဇာတာ၊ ဗန္ဓနံ ဇာတ”န္တိ အာဟ။ ရာဇာ “ကိ မေ ပုတ္တော အဝဇာ”တိ ပုန္နိတွာ တံ ဝစနံ သုတွာ “ဣတော ပဋ္ဌာယ မေ နတ္တာ ရာဟုလကုမာရေယေဝ နာမ ဗောဟူ”တိ အာဟ။

Rāhula's Birth

365. At that time the great king Suddhodana, hearing that the queen, mother of Rāhula, had given birth to a son, sent a message saying “Convey my felicitations to my son.” The Bodhisatta on hearing it, said, “An impediment (rāhula) has come into being, a bond has arisen.” The king, who came to hear of it on enquiring what his son had said, ordered that thenceforth his grandson should be known as Prince Rāhula.

၃၆၆။ ဗောဓိသတ္တောပိ ခေါ ရထဝရံ အာရုယ မဟန္တေန ယသေန အတိမနောရမေန သိရိသောဘဂ္ဂေန နဂရံ ပါဝိသိ။ တသို့ သမယေ ကိသာဂေါတမိ နာမ ခတ္တိယကညာ ဥပရိပါသာဒဝရတလဂတာ နဂရံ ပဒက္ခိဏံ ကုရုမာနဿ ဗောဓိသတ္တဿ ရူပသိရိ ဒိသ္မာ ဝိတိသောမနဿဇာတာ ဣဒံ ဥဒါနံ ဥဒါနေသိ -

Kisāgotamī

366. The Bodhisatta, riding in his stately chariot, entered the city in all pomp and glory and dazzling splendour. At that time the Khattiya maiden Kisāgotamī, who had gone up to the terrace of her mansion, beholding the majestic beauty of the Bodhisatta as he paraded the city streets, gave utterance to the following statement of joy, being exceedingly pleased with his appearance:

“နိဗ္ဗုတာ နူန သာ မာတာ၊ နိဗ္ဗုတော နူန သော ပိတာ။

နိဗ္ဗုတာ နူန သာ နာရီ၊ ယဿာယံ ဤဒိသော ပတိ”တိ။

Tranquilled indeed is the mother, tranquilled is the father and tranquilled is the woman who has a lord like him.

၃၆၇။ ဗောဓိသတ္တော တံ သုတ္တာ စိန္တေသိ “အယံ ဝေမာဟာ ‘ဝေရူပံ အတ္တဘာဝံ ပဿန္တိယာ မာတု ဟဒယံ နိဗ္ဗာယတိ, ပိတု ဟဒယံ နိဗ္ဗာယတိ, ပဇာပတိယာ ဟဒယံ နိဗ္ဗာယတိ’တိ! ကိသ္ဗိ န ခေါ နိဗ္ဗုတေ ဟဒယံ နိဗ္ဗုတံ နာမ ဟောတိ”တိ? အထဿ ကိလေသေသု ဝိရတ္တမာနဿ ဇေတဒဟောသိ - “ရာဂဂ္ဂိမိ နိဗ္ဗုတေ နိဗ္ဗုတံ နာမ ဟောတိ, ဒေါသဂ္ဂိမိ နိဗ္ဗုတေ နိဗ္ဗုတံ နာမ ဟောတိ, မောဟဂ္ဂိမိ နိဗ္ဗုတေ နိဗ္ဗုတံ နာမ ဟောတိ, မာနဒိဋ္ဌိအာဒိသု သဗ္ဗကိလေသဒရထေသု နိဗ္ဗုတေသု နိဗ္ဗုတံ နာမ ဟောတိ။ အယံ မေ သုဿဝနံ သာဝေသိ, အဟဉ္စိ နိဗ္ဗာနံ ဂဝေသန္တော စရာမိ, အဋ္ဌေဝ မယာ ဃရာဝါသံ ဆဇေတော နိက္ခမ္မ ပဗ္ဗဇိတော နိဗ္ဗာနံ ဂဝေသိတုံ ဝဇ္ဇတိ, အယံ ဣမိဿာ အာစရိယဘာဂေါ ဟောတူ”တိ ကဏ္ဍတော ဩဗုဉ္ဇိတော ကိသာဂေါတမိယာ သတသဟဿဂ္ဂနကံ မုတ္တာဟာရံ ပေသေသိ။ သာ “သိဒ္ဓတ္ထကုမာရော မယံ ပဋိဗဒ္ဓစိတ္တော ဟုတ္တာ ပဏ္ဏာကာရံ ပေသေသိ”တိ သောမနဿဇာတာ အဟောသိ။

367. The Bodhisatta heard these words and reflected, “She says that by beholding this physical form such as it is, a mother’s heart is pacified, a father’s, a wife’s. But what should first be extinguished for the heart to become pacified?” As his mind was detached from the defilements, it then occurred to him, “When the fires of attachment, hatred and delusion are extinguished, and the cares of all the defilements such as those arising from arrogance and dogmatic beliefs are allayed, then only is one tranquilled. A worthy saying has she put into my hearing; and I go about seeking Nibbāna. It is meet that this very day I should give up household life, go forth, and become a religious mendicant in order to seek Nibbāna.” He then unfastened from his neck a string of pearls worth a hundred thousand and sent it to Kisāgotamī, saying, “Let this go to her as a teacher’s fee.” And she was delighted with it, thinking that prince Siddhattha had fallen in love with her and had sent her a present.

၃၆၈။ ဗောဓိသတ္တောပိ မဟန္တေန သိရိသောဘဂ္ဂေန အတ္တနော ပါသာဒံ အဘိရူပိတော သိရိသယနေ နိပဋ္ဌိ။ တာဝဒေဝ စ နံ သဗ္ဗာလကံရပဋိမဏ္ဍိတာ

နစ္စဂီတာဒိသု သုသိက္ခိတာ ဒေဝကညာ ဝိယ ရူပသောတဂ္ဂပ္ပတ္တာ ကုတ္တိယော နာနာတူရိယာနိ ဂဟေတွာ သမ္ပရိဝါရယိတွာ အဘိရမာပေန္တိယော နစ္စဂီတ-
ဝါဒိတာနိ ပယောဇေယျံ။ ဗောဓိသတ္တော ကိလေသေသု ဝိရတ္တစိတ္တတာယ နစ္စာဒိသု
အနဘိရတော မုဟုတ္တံ နိဒ္ဒံ ဩက္ကမိ။ တာပိ ကုတ္တိယော “ယဿတ္ထာယ မယံ နစ္စာဒိနိ
ပယောဇေမ၊ သော နိဒ္ဒံ ဥပဂတော၊ ကုဒါနိ ကိမတ္ထံ ကိလမာမာ”တိ
ဂဟိတဂ္ဂဟိတာနိ တူရိယာနိ အဇ္ဈောတ္တရိတွာ နိပဋိသု၊ ဂန္ဓတေလပ္ပဒိပါ ဈာယန္တိ။
ဗောဓိသတ္တော ပဗုဇ္ဈိတွာ သယနပ်ဋေ ပလ္လင်္ကေန နိသိန္ဒော အဒ္ဓသ တာ ကုတ္တိယော
တူရိယာတဏှာနိ အဝတ္ထရိတွာ နိဒ္ဒါယန္တိယော- ဧကစွာ ပရုရိတဓဠော၊ လာလာ-
ကိလိန္ဒဂက္ခာ၊ ဧကစွာ အန္တေ ခါဒန္တိယော၊ ဧကစွာ ကာကစ္ဆန္တိယော၊ ဧကစွာ
ဝိပ္ပလပန္တိယော၊ ဧကစွာ ဝိဇ္ဇမုခါ၊ ဧကစွာ အပဂတဝတ္ထာ၊ ပါကဋ္ဌဟိတသမ္ပာဓဠာနာ။
သော တာသံ တံ ဝိပ္ပကာရံ ဒိသော ဘိယျောသောမတ္တာယ ကာမေသု ဝိရတ္တစိတ္တော
အဟောသိ။ တဿ အလင်္ကတပဋိယတ္တံ သက္ကတဝနသဒိသမ္ပိ တံ မဟာတလံ
အပဝိဒ္ဓနာနာ ကုဏပဘရိတံ အာမကသုသာနံ ဝိယ ဥပဋ္ဌာသိ၊ တယော ဘဝါ
အာဒိတ္တဂေဟသဒိသာ ခါယိသု - “ဥပဒ္ဓုဗြဟံ ဝတ ဘော၊ ဥပဿန္တံ ဝတ ဘော”တိ
ဥဒါနံ ပဝတ္တေသိ၊ အတိဝိယ ပဗ္ဗဇ္ဇာယ စိတ္တံ နမိ။

The Dancing Girls

368. As for the Bdhisatta, he returned to his mansion in great spleen-dour, ascended it and lay on his couch of state. Almost immediately, women decked with all manner of ornaments, proficient in dancing and singing and other arts, as enchanting as heavenly maidens, stood around with their diverse musical instruments, and engaged themselves in dancing, singing and playing their instruments to entertain him. As the Bodhisatta's mind was detached from the defilements he took no delight in the dance and so forth, and fell asleep for a while. And those women themselves lay down to sleep discarding the musical instruments they held saying, "He, for whose benefit we engage ourselves in dancing and so forth has gone to sleep. Why need we tire ourselves now?" Lamps fed with perfumed oil were burning. As the Bodhisatta woke up and sat cross-legged upon the couch he saw those women who had lain aside their musical instruments and were sleeping, some of them with saliva pouring out of their mouths, some with

the bodies wet with saliva, some grinding their teeth, some talking in their sleep, some groaning, some with gaping mouths and some others with their clothes in disorder revealing plainly those parts of the body which should be kept concealed for fear of shame. He saw the disorder in which they were and became all the more detached from sensual pleasures. The large terrace of his mansion, magnificently decorated and resembling the abode of Sakka appeared to him as a charnel ground full of corpses scattered here and there. The three states of existence seemed to him as a house in flames. He made the inspired utterance, "Alas, this is beset with obstacles! Alas, it is constricted!" His mind was greatly drawn towards renunciation.

၃၆၉။ သော "အဇ္ဇေဝ မယာ မဟာဘိနိက္ခမနံ နိက္ခမိတုံ ဝဇ္ဇတီ"တိ သယနာ ဥဌာယ ဒွါရသမိပံ ဂန္တိ "ကော ဣတ္ထာ"တိ အာဟ။ ဥမ္မာရေသီသံ ကတွာ နိပဇ္ဇော ဆဇ္ဇော "အဟံ အယျုပ္ပတ္တိ ဆဇ္ဇော"တိ အာဟ။ "အဟံ အဇ္ဇ မဟာဘိနိက္ခမနံ နိက္ခမိတုကာမော, ဧကံ မေ အသံ ကပ္ပေဟီ"တိ အာဟ။ သော "သာရ ဒေဝါ"တိ အဿဘဏ္ဍိကံ ဂဟေတွာ အဿသာလံ ဂန္တိ ဂန္ဓတေလ-ပဒီပေသု ဇလန္တေသု သုမနပဇ္ဇဝိတာနဿ ဟေဌာ ရမဏီယေ ဘူမိဘာဂေ ဌိတံ ကဏ္ဍကံ အဿရာဇာနံ ဒိသ္မာ "အဇ္ဇ မယာ ဣမမေဝ ကပ္ပေတုံ ဝဇ္ဇတီ"တိ ကဏ္ဍကံ ကပ္ပေသိ။ သော ကပ္ပိယမာနောဝ အညာသိ "အယံ ကပ္ပနာ အတိဂါဠာ အညေသု ဒီဝသေသု ဥယျာနကီဠာဒီဂမနေ ကပ္ပနာ ဝိယ န ဟောတိ, မယှံ အယျုပ္ပတ္တော အဇ္ဇ မဟာဘိနိက္ခမနံ နိက္ခမိတုကာမော ဘဝိဿတီ"တိ။ တတော တုဋ္ဌမာနသော မဟာဟသိတံ ဟသိ။ သော သဒ္ဓေါ သကလနဂရံ ပတ္ထရိတွာ ဂစ္ဆေယျ, ဒေဝတာ ပန တံ သဒ္ဓံ နိရုဋ္ဌိတွာ န ကဿစိ သောတုံ အဒေသု။

The Great Renunciation

369. He rose from his bed, resolving, "It is meet that I go forth in the Great Renunciation this very day," and went up to the door and called out, "Who is there?"[62] Channa, who was reclining with his head resting on the threshold, replied, "Sire, it is I, Channa." [He commanded:] "I wish to set out on my Great Renunciation today: Prepare a horse for me." He said, "Very well," and taking the trappings for a horse went to the stable and saw the stately

horse Kanthaka standing on a delightful spot beneath a silken canopy with jasmine flowers on it; and while lamps fed with scented oil were burning he saddled Kanthaka, saying, "This is the very horse I should saddle today." Even while he was being caparisoned the horse knew, "This caparisoning is very elaborate; it is quite unlike that on other days such as that on the visits to the park for pleasure. It may be that my master wishes to set out on his Great Renunciation today." Then, glad at heart, he neighed very loud. The sound of it would have spread through the entire city; but the deities silenced that sound and allowed no one to hear it.

၃၇၀။ ဗောဓိသတ္တောပိခေါ ဆန္ဒပေသေတွာံ "ပုတ္တံတာဝံ ပဿိယာမီ"တိ စိန္တေတွာ နိသိန္ဒပလ္လကံတော ဥဋ္ဌာယ ရာဟုလမာတာယ ဝဿနဌာနံ ဂန္နိ ဂစ္ဆန္တိရံ ဝိဝရိ။ တသ္မိ ခဏေ အန္တောဂစ္ဆေ ဂန္တုတေလပဒီပေါ ဈာယတိ, ရာဟုလမာတာ သုမနမလ္လိကာဒိနံ ပုပ္ဖိနံ အပ္ပဏမတ္တေန အဘိပ္ပကိဏ္ဍာယယနေ ပုတ္တဿ မတ္တကေ ဟတ္ထံ ဌပေတွာ နိဒ္ဒါယတိ။ ဗောဓိသတ္တော ဥမ္မာရေ ပါဒံ ဌပေတွာ ဌိတကောံ ဩလောကေတွာ "သဇာတံ ဒေဝိယာ ဟတ္ထံ အပနေတွာ မမ ပုတ္တံ ဂဏှိယာမိ, ဒေဝိ ပဗုဇ္ဈိယတိ, ဧဝံ မေ ဂမနန္တရာယော ဘဝိယတိ, ဗုဒ္ဓေါ ဟုတွာံ အာဂန္နိ ပုတ္တံ ပဿိယာမီ"တိ ပါသာဒတလတော ဩတရိ။ ယံ ပန ဇာတကဋကထာယံ "တဒါ သတ္တာဟဇာတော ရာဟုလကုမာရော ဟောတီ"တိ ပုတ္တံ, တံ သေသဋကထာသုနတ္ထိ, တသ္မာ ဣဒမေဝ ဂဟေတဗ္ဗံ။

Rāhula

370. And the Bodhisatta having dismissed Channa, thought of first looking at his son; he rose from where he was seated and going up to the apartments of Rāhula's mother opened the door of the bedchamber. At this time a lamp fed with scented oil was burning inside the room. Rāhula's mother was sleeping in her bed strewn with an ammaṇa of flowers such as the large jasmine and the Arabian jasmine; and she was resting her hand on her son. Stepping upon the threshold and standing there the Bodhisatta looked at him and thought, "If I remove the queen's hand and take my son into my arms she will wake up, and that will prevent my journey. I will come back after gaining Enlightenment and then see him".

With these thoughts he descended from the upper storey. The statement made in the Jātaka Commentary that at that time Prince Rāhula was seven days old is not found in the other commentaries. Therefore this version alone should be accepted.

၃၇၁။ ဇေ ဗောဓိသတ္တော ပါသာဒတလာ ဩတရိတွာ အဿသမိပံ ဂန္ထိ ဝေမာဟ - “တာတ ကဏ္ဍက, တံ အဇ္ဇ ဧကေရတ္တိ မံ တာရယ, အဟံ တံ နိဿယ ဗုဒ္ဓေါ ဟုတွာ သဒေဝကံ လောကံ တာရေဿာမိ”တိ။ တတော ဥလ္လုဃိတွာ ကဏ္ဍကဿ ပိဋ္ဌိ အဘိရုဟိ။ ကဏ္ဍကော ဂီဝတော ပဌာယ အာယာမေန အဋ္ဌာရသဟတ္ထော ဟောတိ တဒန္တုစိကေန ဥဗ္ဗေဓေန သမန္နာဂတော ထာမဇေ- သမ္ပန္နော သဗ္ဗသေတော ဓောဓာသင်္ခသဒိသော။ သော သဓေ ဟသေယျ ဝါ ပဒသဒ္ဓံ ဝါ ကရေယျ, သဒ္ဓေါ သကလနဂရံ အဝတ္ထရေယျ။ တသ္မာ ဒေဝတာ အတ္တနော အာနုဘာဝေန တဿ ယထာ န ကောစိ သုဏ္ဏတိ, ဇေ ဟသိတသဒ္ဓံ သန္တိရုဏ္ဏိတွာ အက္ကမနအက္ကမနပဒဝါရေ ဟတ္ထတလာနိ ဥပနာမေသုံ။ ဗောဓိသတ္တော အဿဝရဿ ပိဋ္ဌိဝေဓဇ္ဈဂတော ဆန္တံ အဿဿ ဝါလမိ ဂါဟာပေတွာ အမ္မရတ္တသမယေ မဟာဒွါရသမိပံ ပတ္တော။ တဒါ ပန ရာဇာ “ဇေ ဗောဓိသတ္တော ယာယ ကာယစိ ဝေလာယ နဂရဒွါရံ ဝိဝရိတွာ နိက္ခမိတုံ န သက္ခိဿတိ”တိ ခွီသု ဒွါရကဝါဓေသု ဇေကေ ပုရိသသဟဿေန ဝိဝရိတဗ္ဗံ ကာရာပေသိ။ ဗောဓိသတ္တော ထာမဗလ- သမ္ပန္နော, ဟတ္ထိဂဏနာယ ကောဋိသဟဿဟတ္ထိနံ ဗလံ ဓာရေတိ, ပုရိသ- ဂဏနာယ ဒသကောဋိသဟဿပုရိသာနံ သော စိန္တေသိ “သဓေ ဒွါရံ န ဝိဝရိယတိ, အဇ္ဇ ကဏ္ဍကဿ ပိဋ္ဌေ နိသိန္တောဝ ဝါလမိ ဂဟေတွာ ဌိတေန ဆန္တေန သဒ္ဓိယေဝ ကဏ္ဍကံ ဉိရူဟိ နိပ္ပိဋေတွာ အဋ္ဌာရသဟတ္ထုဗ္ဗေမံ ပါကာရံ ဥပ္ပတိတွာ အတိက္က- မိဿာမိ”တိ။ ဆန္တေပိ စိန္တေသိ “သဓေ ဒွါရံ န ဝိဝရိယတိ, အဟံ အယျပုတ္တံ ခန္တေ နိသိဒါပေတွာ ကဏ္ဍကံ ဒက္ခိဏေန ဟတ္ထေန ကုဏ္ဍိယံ ပရိက္ခိပန္တော ဥပကစ္ဆန္တရေ ကတွာ ပါကာရံ ဥပ္ပတိတွာ အတိက္ကမိဿာမိ”တိ။ ကဏ္ဍကောပိ စိန္တေသိ “သဓေ ဒွါရံ န ဝိဝရိယတိ, အဟံ အတ္တနော သာမိကံ ပိဋိယံ ယထာနိသိန္ဒမေဝ ဆန္တေန ဝါလမိ ဂဟေတွာ ဌိတေန သဒ္ဓိယေဝ ဥက္ခိပိတွာ ပါကာရံ ဥပ္ပတိတွာ အတိက္က- မိဿာမိ”တိ။ သဓေ ဒွါရံ န အဝါပုရိယိတ္ထ, ယထာစိန္တိတမေဝ တေသု တီသု ဇေနသု အညတရော သမ္မာဒေယျ။ ဒွါရေ အဝိဝတ္ထာ ဒေဝတာ ပန ဒွါရံ ဝိဝရိ။

Kanthaka

371. In this manner the Bodhisatta descended from the upper storey of his mansion; he went near his horse and said, “My good

Kanthaka, today take me across in one night, and I will, with your assistance, become a Buddha and take across the inhabitants of the world together with the deities." Then he leapt upon Kanthaka's back. Kanthaka was eighteen cubits in length starting from his neck, and was of proportionate height; he was strong and fleet of foot, all-white as a cleansed chank [shell]. If he were to neigh or kick his heels its sound would spread through the whole city. For that reason, the deities by their supernatural power muffled the sound of his neighing so that none could hear it and placed under his hooves, at each step, the palms of their hands. The Bodhisatta, making Channa cling on to the tail and himself mounted on the middle of the back of the stately horse, (63) reached the great gate (of the city) at midnight. At this time the king had so fixed the doors on the gateways that a thousand men were required to open each door, so that the Bodhisatta would not, at any time, be able to open the city gate and go away. The Bodhisatta was endowed with great physical strength; reckoned in terms of elephants he possessed the strength of a thousand crores of them, and in terms of men that of ten thousand crores. He thought, "If the door does not open by itself, I will now, seated as I am on Kanthaka's back with Channa clinging to the tail, press Kanthaka hard with my thighs and jump the rampart eighteen cubits high and depart." Channa too thought, "If the door does not open itself I will leap over the rampart seating my master upon my shoulder, and keeping Kanthaka under my armpit taking him firmly round his belly with my right hand, and (so) depart." And Kanthaka too thought, "If the door does not open by itself I will carry my master upward, seated as he is upon my back, with Channa as well clinging to my tail, and (so) leap over the rampart and depart." Had the door not opened by itself, one or other of the three would have accomplished what he had thought of. But the residing deity of the gate opened it.

၃၇၂။ တသ္မိယေဝ ခဏေ မာရေ "ဗောဓိသတ္တံ နိဝတ္တေသာဓိ" တိ အာဂန္တု
အာကာသေ ဌိတော အာဟ - "မာရိသ, မာ နိက္ခမ, ဣတော တေ သတ္တမေ

ဒီဝေသေ စက္ကရတနံ ပါတုဘဝိဿတိ၊ နိဗ္ဗာနသဟဿပရိတ္တဒီပပရိဝါရာနံ စတုနံ မဟာဒီပါနံ ရဋ္ဌံ ကာရေဿသိ၊ နိဝတ္တ မာရိသာ"တိ။ "ကောသိ တွ"န္တိ? "အဟံ ဝသဝတ္တိ"တိ။ "မာရ၊ ဇာနာမဟံ မယံ စက္ကရတနဿ ပါတုဘာဝံ၊ အနတ္ထိကောဟံ ရဇ္ဇေန၊ ဒေသသဟဿိလောကဓာတု ဥနွာဒေတွာ ဗုဒ္ဓေါ ဘဝိဿာမိ"တိ အာဟ။ မာရော "ဣတော ဒါနိ တေ ပဋ္ဌာယ ကာမဝိတက္ကံ ဝါ ဗျာပါဒဝိတက္ကံ ဝါ ဝိဟိသာဝိတက္ကံ ဝါ ဝိန္နိတကာလေ ဇာနိဿာမိ"တိ ဩတာရာပေက္ခော ဆာယာ ဝိယ အနပဂစ္ဆန္တော အနုဗန္တိ။

Māra

372. At the selfsame moment, Māra came there with the intention of making the Bodhisatta turn back; and remaining in the sky he said, "Friend, do not depart; on the seventh day from today the wheel of empire will manifest itself to you. You will reign over the four great continents with their surrounding islands numbering two thousand. Turn back, O hero."

"Who are you?"

"I am Vasavatti"

"Māra, I know full well of the wheel of empire manifesting itself, but of sovereignty I have no use. I will become a Buddha causing the ten thousand world systems to resound.

Then Māra said, "Whenever a reflexion of lust, hatred, or malice arises in your mind from now on, I will know of it"; and followed him closely like his shadow without going away from his side, waiting for an opportunity to seize him.

၃၇၃။ ဗောဓိသတ္တောပိ ဟတ္ထဂတံ စက္ကဝတ္တိရဋ္ဌံ ခေဋ္ဌပိဏ္ဍိဝိယ အနပေက္ခော ဆဇ္ဈေတွာ မဟန္တေန သက္ကာရေန နဂရာ နိက္ခမိ အာသာဠိပုဏ္ဏမာယ ဥတ္တရာသာဠနက္ခတ္တေ ဝတ္တမာနေ။ နိက္ခမိတွာ စ ပုန နဂရံ ဩလောကေတုကာမော ဇာတော။ ဝေဉ္စ ပနဿ စိတ္တေ ဥပ္ပန္နမတ္တေယေဝ "မဟာပုရိသ၊ န တယာ နိဝတ္တိတွာ ဩလောကနကမ္ဘံ ကတ"န္တိ ဝဒမာနာ ဝိယ မဟာပထဝီ ကုလာလစက္ကံ ဝိယ ဘိဇ္ဇိတွာ ပရိဝတ္တိ။ ဗောဓိသတ္တော နဂရာဘိမုခေါ ဌတွာ နဂရံ ဩလောကေတွာ တသ္မိ ပထဝီပွဒေသေ ကဏ္ဍကနိဝတ္တနစေတိယဌာနံ ဒေသေတွာ ဂန္ထဗမဂ္ဂါဘိမုခံ ကဏ္ဍကံ ကတွာ ပါယာသိ မဟန္တေန သက္ကာရေန ဥဋ္ဌာရေန သိရိသောဘဂ္ဂေန။

တဒါ ကိရဿ ဒေဝတာ ပုရတော သဉ္စိ ဥက္ကာသဟဿာနိ ဓာရယိသု၊ ပစ္စတော သဉ္စိ၊ ဒက္ခိဏပဿတော သဉ္စိ၊ ဝါမပဿတော သဉ္စိ၊ အပရာ ဒေဝတာ စက္ကဝိဋဗုဒ္ဓဗျူဟံ အပရိမာဏာ ဥက္ကာ ဓာရယိသု၊ အပရာ ဒေဝတာ စ နာဂ- သုပက္ကာဒယော စ ဒိဗ္ဗေဟိ ဂန္ဓေဟိ မာလာဟိ စုဏ္ဏေဟိ ဓူမေဟိ ပူဇယမာနာ ဂစ္ဆန္တိ၊ ပါရိစ္ဆတ္တကပုပ္ဖေဟိ စေဝ မန္ဒာရဝပုပ္ဖေဟိ စ ဃနမေယဝုဉ်ကာလေ ဓာရာဟိ ဝိယ နဘံ နိရန္တရံ အဟောသိ၊ ဒိဗ္ဗာနိ သံဂီတာနိ ပဝတ္တိသု သမန္တတော အဋ္ဌသဉ္စိ တူရိယသတသဟဿာနိ ပဝဇ္ဇိသု၊ သမုဒ္ဒကုန္တိယံ မေယတ္တနိတကာလော ဝိယ ယုဂန္ဓရကုန္တိယံ သာဂရနိဂ္ဂေါသကာလော ဝိယ ဝတ္တတိ၊

The River Anomā

373. As for the Bodhisatta, he forsook the universal sovereignty which lay within his reach, like a blob of spittle, without any yearning for it; he set out from the city in great glory on the full moon day of Āsālhi under the descendant asterism of Asālha; he then wished to look at the city once again. When this thought arose in his mind the great earth revolved like a potter's wheel that had broken loose, as if it were saying, "O Great Being, once you have done what you have accomplished, it does not require you to turn back and gaze. "The Bodhisatta stood in front of the city, gazed upon it, and indicated on that spot the site of the shrine commemorating the place where Kanthaka halted; leading Kanthaka in the direction of the route to be taken, (64) he set out with great honour and in supreme splendour. At that time, it is said, the deities bore sixty thousand torches ahead, sixty thousand behind and a sixty thousand each on his right and on his left. Other deities carried innumerable torches on the ridge of the universe; still other deities, nāgas, supannas, and others followed honouring him with heavenly perfumes, garlands, powders, and incense. The sky was completely overcast with Pāricchattaka and Mandārava flowers, just as it is with heavy showers when thick rain clouds gather. Heavenly music prevailed. On every side resounded six million eight hundred thousand musical instruments, consisting of the eight and the sixty varieties; and it seemed like a time when thunder roared from the depths of the ocean or the ocean rumbled from the heart of Yugandhara.

၃၇၄။ ကုမိနာ သိရိသောဘဂ္ဂေန ဂစ္ဆန္တော ဗောဓိသတ္တော ဧကရတ္တေနဝ
တိကံ ရဇ္ဇာနိ အတိက္ကမ္မ တိသယောဇနမတ္တကေ အနောမာနဒီတိရံ ပါပုလံ။ “ကိ
ပန အသော တတော ပရံ ဂန္တံ န သက္ကောတိ”တိ? “နော, န သက္ကော”တိ။
သောဟိ ဧကံ စက္ကဝါဠဂစ္ဆံနာဘိယာ ဌိတစက္ကဿ နေမိဝဇ္ဇိ မဒ္ဒန္တော ဝိယ အန္တန္တေန
စရိတွာ ပုရေပါတရာသမေဝ အာဂန္တိ အတ္တနော သမ္မာဒိတံ ဘတ္တံ သုဇ္ဈိတံ
သမတ္တော။ တဒါ ပန ဒေဝနာဂသုပဏ္ဏာဒီဟိ အာကာသေ ဌတွာ ဩဿဌေဟိ
ဂန္ဓမာလာဒီဟိ ယာဝံ ဌီရုပ္ပဒေသာ သဉ္စန္တံ သရီရံ အာကမ္ပိတွာ ဂန္ဓမာလာဇဉ်
ဆိန္ဒန္တဿ အတိပ္ပပဉ္စော အဟောသိ, တသ္မာ တိသယောဇနမတ္တမေဝ အဂမာသိ။
အထ ဗောဓိသတ္တော နဒီတိရေ ဌတွာ ဆန္တံ ပုစ္ဆိ - “ကိန္ဒာမာ အယံ နဒီ”တိ?
“အနောမာ နာမ, ဒေဝါ”တိ။ “အမှာကမ္ပိ ပဗ္ဗဇ္ဇာ အနောမာ ဘဝိဿတိ”တိ ပဏှိယာ
ယဇ္ဇေန္တော အဿဿ သညံ အဒါသိ။ အသော ဥပ္ပတိတွာ အဋ္ဌသဘဝိတ္ထာရာယ
နဒီယာ ပါရိမတိရေ အဋ္ဌာသိ။

374. Proceeding with such splendour, the Bodhisatta traversed three kingdoms in one night and arrived at the bank of the river Anomā covering a distance of thirty yojanas. Why was the horse not able to go beyond that? It is not that he was not able; for he was capable of traversing from end to end the confines of one universe, as though treading on the rim of a wheel lying on its hub, and then return in time for his morning meal to eat the food prepared for him. But on this occasion his progress was greatly impeded by his having to extricate himself and cut his way through the tangled mass of perfumes and garlands which rose to the height of his flanks as a result of the deities, nāgas and supannas, and others who remained in the sky showering down perfumes and garlands. That was why he covered thirty yojanas only. Then Bodhisatta, halting on the riverbank, asked Channa, “What is the name of this river?”

“Sire, it is called Anomā”

Saying, “And *anomā* (not-of-little-consequence) will be our renunciation,” he signalled to the horse by pressing it with his heel. The horse sprang forward and stood on the further bank of the river, which was eight *Usabhas* in width.

၃၇၅။ ဗောဓိသတ္တော အဿဝိဋ်တော ဩရယ ရတေပဏ္ဍသဒီသေ ဝါလုကာပုလိနေ ဌတွာ ဆဋ် အာမန္တေသိ - “သဗ္ဗ၊ ဆန္ဒ၊ တုံ မယုံ အာဘရဏာနိ စေဝ ကဏ္ဍကဉ္စ အာဒါယ ဂစ္ဆ၊ အဟံ ပဗ္ဗဇိဿာမိ”တိ။ “အဟမ္မိ၊ ဒေဝ၊ ပဗ္ဗဇိဿာမိ”တိ။ ဗောဓိသတ္တော “န လက္ခာ တယာ ပဗ္ဗဇိတုံ၊ ဂစ္ဆ တွ”န္တိ တိက္ခတ္တံ ပဋိဗာဟိတွာ အာဘရဏာနိ စေဝ ကဏ္ဍကဉ္စ ပဋိစ္စာပေတွာ စိန္တေသိ “ဣမေ မယုံ ကေသာ သမဏသာရူပိ န ဟောန္တိ”တိ။ အညော ဗောဓိသတ္တဿ ကေသေ ဆိန္တိတုံ ယုတ္တရူပေါ နတ္ထိ၊ တတော “သယမေဝ ခဂ္ဂေန ဆိန္တိဿာမိ”တိ ဒက္ခိဏေန ဟတ္ထေန အသိ ဂဏှိတွာ ဝါမဟတ္ထေန မောဠိယာ သဒ္ဓိ စူဠံ ဂဟေတွာ ဆိန္တိ၊ ကေသာ ဒွဂ်လမတ္တာ ဟုတွာ ဒက္ခိဏတော အာဝတ္တမာနာ သီသံ အလ္လိယံသု။ တေသံ ယာဝဇီဝံ တဒေဝ ပမာဏံ အဟောသိ၊ မဿု စ တဒဇရူပံ၊ ပုန ကေသမဿုဩဟာရဏကိစ္စံ နာမ နာဟောသိ။ ဗောဓိသတ္တော သဟ မောဠိယာ စူဠံ ဂဟေတွာ “သဗ္ဗဟံ ဗုဒ္ဓေါ ဘဝိဿာမိ၊ အာကာသေ တိဋ္ဌတု၊ နော စေ၊ ဘူမိယံ ပတတူ”တိ အန္တလိက္ခေ ခိပိ။ တံ စူဠာမဏိဝေဌနံ ယောဇနပ္ပမာဏံ ဌာနံ ဂန္တိ အာကာသေ အဋ္ဌာသိ။ သတ္တော ဒေဝရာဇာ ဒိဗ္ဗစက္ခုနာ ဩလောကေတွာ ယောဇနံ ယရတနစ ဧကံ ကောဋကေန သမ္ပဋိစိတ္တိတွာ တာဝတိံ သဘဝနေ စူဠာမဏိစေတီယံ နာမ ပတိဌာပေသိ။

The Shrine of the Crest Gem

375. The Bodhisatta alighted from horse-back, and standing on the sandy bank which resembled a sheet of silver, addressed Channa: “Channa, my friend, you go back taking with you my ornament and Kanthaka. I will become a religious mendicant.”

“Sire, I too wish to renounce the world.”

The Bodhisatta refused him thrice, saying, “It is not meet that you become a religious mendicant now; you go back.” Entrusting the ornaments and Kanthaka to him he thought, “These locks of mine do not become a monk. And besides, I see no-one who is fit to cut a Bodhisatta’s locks. therefore, I myself will cut them with my sword.” And taking the sword in his right hand and holding the topknot with the diadem in his left he cut it off. The stumps of hair that were left on his head were two inches in length and curling to the right. They remained of that length as long as he lived and the beard too was in keeping with the hair. It was not

necessary for him to shave off his hair and beard again. (65) The Bodhisatta took his topknot together with the diadem and threw it into the air, saying "If I am to become a Buddha let it remain in the sky; If not, let it fall to the ground". The topknot, which was plaited with gems, rose to the height of a yojana and remained in mid-air. Sakka, the king of the deities, beheld this with his divine eye and received it in a jewel casket the size of a yojana, and founded the Cūḷamani (Crest Gem) Shrine in Tavatimsa heaven.

“ဆေတွာန မောဠိ ဝရဂန္ဓဝါသိတံ၊
ဝေဟာယသံ ဥက္ခိပိ အဂ္ဂပုဂ္ဂလော။
သဟဿနေတ္တော သိရသာ ပဋိဂ္ဂဟိ၊
သုဝဏ္ဏစင်္ကောဓုဝရေန ဝါသဝေါ”တိ။

The highest of men cut off his topknot made fragrant with the best of perfumes and threw it into the sky. The thousand-eyed Sakka, the descendant of Vasu, received it with head bent low in a precious casket of gold.

၃၇၆။ ပုန ဗောဓိသတ္တော စိန္တေသိ “ဣမာနိ ကာသိကဝတ္ထာနိ မယှံ န သမဏသာရုပ္ပါနီ”တိ။ အထဿ ကဿပဗုဒ္ဓကာလေ ပုရာဏသဟာယကော ဃဋိကာရမဟာဗြဟ္မာ ဧကံ ဗုဒ္ဓန္တရံ ဇရံ အပတ္တေန မိတ္တဘာဝေန စိန္တေသိ - “အဋ္ဌမေ သဟာယကော မဟာသိနိက္ခမနံ နိက္ခန္တော၊ သမဏပရိက္ခာရမဿ ဂဟေတွာ ဂစ္ဆိဿာမိ”တိ။

The Requisites of a Monk

376. Again the Bodhisatta Thought, “these silken garments of mine are not suitable for a monk.” Then the Great Brahmā Ghaṭikāra, his erstwhile companion in Kassapa Buddha’s time, with his friendship not grown cold during one whole Buddha-period, thought, “Today my friend has gone forth in the Great Renunciation. I will go to him taking with me the requisites of a monk.”

“တိစိဝရဉ္စ ပတ္တော စ၊ ဝါသိ သူစိ စ ဗန္ဓနံ။
ပရိဿာဝနေန အဋ္ဌေတေ၊ ယုတ္တယောဂဿ ဘိက္ခုနော”တိ။

The three robes, the bowl, the razor, the needle, the girdle together with the water-strainer—these are the eight (requisites) of a monk who is devoted to religious exertion.

၃၇၇။ ဣမေ အဋ္ဌ သမဏပရိက္ခာရေ အာဟရိတှာ အဒါသိ။ ဗောဓိသတ္တော အရဟဒ္ဓင် နိဝါသေတှာ ဥတ္တမပဗ္ဗဇ္ဇာဝေသံ ဂဏှိတှာ “ဆန္ဒ၊ မမ ဝစနေန မာတာပိတူနံ အာရောဂျံ ဝဒေဟိ” တိ ဝတ္တာ ဥယျာဇေသိ။ ဆန္ဒော ဗောဓိသတ္တံ ဝဋ်တှာ ပဒက္ခိဏံ ကတှာ ပက္ကာမိ။ ကဏ္ဍကော ပန ဆန္ဒေန သတ္တိ မန္တယမာနဿ ဗောဓိသတ္တဿ ဝစနံ သုဏန္တော ဌတှာ “နတ္ထိ ဒါနိ မယံ ပုန သာမိနော ဒဿန” နှိ စက္ခုပတံ ဝိဗောန္တော သောကံ အဓိဝါသေတုံ အသက္ခောန္တော ဟဒယေန ဖလိတေန ကာလံ ကတှာ တာဝတိံသဘဝနေ ကဏ္ဍကော နာမ ဒေဝပုတ္တော ဟုတှာ နိဗ္ဗတ္တိ။ ဆန္ဒဿ ပဌမံ ဧကောဝ သောကော အဟောသိ၊ ကဏ္ဍကဿ ပန ကာလကိရိယာယ ဒုတိယေန သောကေန ပိဋိတော ရောဒန္တော ပရိဒေဝန္တော နဂရံ အဂမာသိ။

Kanthaka

377. He brought these eight requisites of a monk and gave them to him. The Bodhisatta donned the banner of the Worthy Ones (the yellow robes), and appearing in the garb of the noble life of recluseship dismissed Channa (with the words), “Channa, tell my parents on my behalf, that I am well.” Channa saluted the Bodhisatta, went round him reverentially and departed. But Kanthaka who stood nearby listening to the Bodhisatta’s conversation with Channa, was unable to endure the grief at the thought that he would no longer be able to see his master. And going out of their sight he died broken hearted and was reborn in Tavatimsa heaven as the deity Kanthaka. At first Channa had only one cause for sorrowing, but with Kanthaka’s death he was overcome by a second sorrow, and he returned to the city weeping and lamenting.

၃၇၈။ ဗောဓိသတ္တောပိ ပဗ္ဗဇိတှာ တသ္မိယေဝ ပဒေသေ အနုပိယံ နာမ အမွဝနံ အတ္ထိ၊ တတ္ထ သတ္တာဟံ ပဗ္ဗဇ္ဇာသုခေန ဝီတိနာမေတှာ ဧကဒိဝေသနေဝ ကိာပဏဇမဂံ ပဒသာ ဂန္ဓါ ဓာဂေဟံ ပါဝိသိ။ ပဝိသိတှာ သပဒါနံ ပိဏ္ဍာယ စရိ။

သကလနဂရံ ဗောဓိသတ္တဿ ရူပဒဿနေန ဓနပါလကေန ပဝိဋ္ဌရာဇဂဟံ ဝိယ
 အသုရိန္ဒေန ပဝိဋ္ဌဒေဝနဂရံ ဝိယ စ သခေါဘံ အဂမာသိ။ ရာဇပုရိသာ ဂန္ထိ “ဒေဝ၊
 ဝေရူပေါ နာမ သတ္တော နဂရေ ပိဏ္ဍာယ စရတိ၊ ‘ဒေဝေါ ဝါ မနုဿော ဝါ နာဂေါ
 ဝါ သုပဏ္ဍော ဝါ ကော နာမေသော’တိ န ဇာနာမာ”တိ အာရောစေသုံ။ ရာဇာ
 ပါသာဒတလေ ဌတွာ မဟာပုရိသံ ဒိသ္မာ အစ္ဆရိယဗျူတ- ဇာတော ပုရိသေ
 အာဏာပေသိ - “ဂစ္ဆထ ဘဏေ၊ ဝိမံသထ၊ သစေ အမနုဿော ဘဝိဿတိ၊
 နဂရာ နိက္ခမိတွာ အန္တရဇာယိဿတိ၊ သစေ ဒေဝတာ ဘဝိဿတိ၊ အာကာသေန
 ဂစ္ဆိဿတိ၊ သစေ နာဂေါ ဘဝိဿတိ၊ ပထဝီယံ နိဗ္ဗုဒ္ဓိတွာ ဂမိဿတိ၊ သစေ
 မနုဿော ဘဝိဿတိ၊ ယထာလဒ္ဓံ တိက္ခံ ပရိဘုဉ္ဇိဿတိ”တိ။

Visit to Rājagaha

378. And the bodhisatta, who thus became a religious mendicant, spent a week at the mango grove called Anupiya, situated there in that region, enjoying the bliss of renunciation; (66) and covering a distance of thirty yojanas on foot he reached Rajagaha in one day. He entered the city and went begging alms from door to door. The whole city was thrown into a state of excitement at the very sight of the Bodhisatta as though at the entry of Dhanapalaka to Rājagaha or the entry of the chief of the Asuras to the city of the Devas. The king's officers went before the king and announced. “Your majesty, a person of this description goes his begging round in the city. We do not know who he is, whether a deity, a human being, a nāga or a supanna.” Standing on the terrace of his mansion the king espied the Great Being, and overcome with wonder and amazement he commanded his men, “Go, fellows, and ascertain it; if he is a non-human he will disappear on leaving the city; if he is a deity he will go through the air; if he is a naga he will dive into the earth and disappear and if he is a human being he will partake of the alms he has gathered.”

၃၇၉။ မဟာပုရိသောပိ ခေါ မိဿကဘတ္တံ သဟရိတွာ “အလံ မေတ္တေကံ
 ယာပနာယာ”တိ ဉတွာ ပဝိဋ္ဌဒွါရေနဝေ နဂရာ နိက္ခမိတွာ ပဏ္ဍဝပဗ္ဗတ- ဣယာယ
 ပုရတ္တာဘိမုခေါ နိသီဒိတွာ အာဟာရံ ပရိဘုဉ္ဇိတုံ အာရဒ္ဓေါ။ အထဿ အန္တာနိ
 ပရိဝတ္တိတွာ မုခေန နိက္ခမနာကာရပုတ္တာနိ ဝိယ အဟေသုံ။ တတော တေန

အတ္တဘာဝေန ဝေရူပဿ အာဟာရဿ စက္ခုနာဝိ အဒိဋ္ဌပုဗ္ဗတာယ တေန ပဋိကူလာဟာရေန အဇ္ဈိယမာနော ဝေ အတ္တနာဝ အတ္တာနံ ဩဝံ "သိဒ္ဓတ္ထ၊ တွံ သုလဘန္တုပါနေ ကုလေ တိဝဿိကဂန္ထသာလိဘောဇနံ နာနဂ္ဂရသေဟိ ဘုဉ္ဇနဌာနေ နိဗ္ဗတ္တိတွာပိ ဇေကံ ပံသုကူလိကံ ဒိသွာ 'ကဒါ န ခေါ အဟဗ္ဗိ ဝေရူပေါ ဟုတွာ ပိဏ္ဍာယ စရိတွာ ဘုဉ္ဇိဿာမိ၊ ဘဝိဿတိ န ခေါ မေ သော ကာလော'တိ စိန္တေတွာ နိက္ခန္တော၊ ဣဒါနိ ကိ နာမေတံ ကရောသိ"တိ။ ဝေ အတ္တနာဝ အတ္တာနံ ဩဝံဒိတွာ နိဗ္ဗိကာရော ဟုတွာ အာဟာရံ ပရိဘုဉ္ဇိ။

379. As for the great being, he collected a mixed meal, and when he knew that it was sufficient for his sustenance he left the city by the gate through which he had entered it; and seating himself with his face towards the East, in the shadow of the mountain pandava, began to eat his food. Then his intestines began to turn and were about to come out of his mouth. Being disgusted with that loathsome food the like of which he had not set his eyes upon before, he then began to admonish himself, "Siddhattha, though you have sprung from a family in which food and drink is found in plenty and are accustomed to eating food prepared from perfumed sālī rice kept in storage for three rears, and with various delicacies, you were wondering when you would be able to collect scraps of food and eat them like the mendicant dressed in robes made of rags whom you had seen. You have gone forth reflecting whether such a time would come to you. And now see what you are doing!"

၃၈၀။ ရာဇပုရိသာ တံ ပဝတ္တိ ဒိသွာ ဂန္တိ ရညော အာရောစေသုံ။ ရာဇာ ဒုတဝစနံ သုတွာ ဝေဂေန နဂရာ နိက္ခမိတွာ ဗောဓိသတ္တဿ သန္တိကံ ဂန္တိ ဣရိယာပထသို့ယေဝ ပသီဒိတွာ ဗောဓိသတ္တဿ သဗ္ဗံ ဣဿာရိယံ နိယျာဒေသိ ဗောဓိသတ္တော "မယုံ၊ မဟာရာဇ၊ ဝတ္ထုကာမေဟိ ဝါ ကိလေသကာမေဟိ ဝါ အတ္ထော နတ္ထိ၊ အဟံ ပရမာဘိသမ္ပောဓိ ပတ္ထယန္တော နိက္ခန္တော"တိ အာဟ။ ရာဇာ အနေကပ္ပကာရံ ယာစန္တောပိ တဿ စိတ္တံ အလဘိတွာ "အဗ္ဗါ တွံ ဗုဒ္ဓေါ ဘဝိဿသိ၊ ဗုဒ္ဓဘူတေန ပန တေ ပဌပံ မမ ဝိဇိတံ အာဂန္တုဗ္ဗံ"န္တိ ပဋိညံ ဂဏိ။ အယမေတ္ထ သင်္ခေပေါ၊ ဝိတ္ထာရော ပန "ပဗ္ဗဇ္ဇံ ကိတ္တယိဿာမိ၊ ယထာ ပဗ္ဗဇိ စက္ခုမာ"တိ ဣမံ ပဗ္ဗဇာသုတ္တံ သဒ္ဓိ အဋ္ဌကထာယ ဩလောကေတွာ ဝေဒိတဗ္ဗော။

380. Having thus admonished himself he overcame his disgust and ate his food. The king's officers saw what took place and went back and informed the king of it. Having listened to the words of his emissaries the king set out from his city in all haste, and arriving at the Bodhisatta's presence was so pleased with the composure of his movements that he offered him all prosperity. The Bodhisatta replied, "O Great King, of material wealth or sensual enjoyments I have no need. I have gone forth resolving on the highest Enlightenment." When the king was not able to gain his consent even though he requested him in many ways he said at last, "Assuredly you will become a Buddha. After your Enlightenment do visit my kingdom first." This is the story in brief, but the complete account should be followed by reading the pabbajjā sutta which begins with the line, "I shall extol the Renunciation, how the discerning Sage went forth," together with its Commentary.⁹⁴

၃၈၁။ ဗောဓိသတ္တောပိ ရညော ပဋိညံ ဒတွာ အနုပုဗ္ဗေန စာရိကံ စရမာနော အဋ္ဌာရဉ္စ ကာလာမံ ဥဒကဉ္စ ရာမပုတ္တံ ဥပသင်္ကမိတွာ သမာပတ္တိယော နိဗ္ဗတ္တေတွာ "နာယံ မဂ္ဂေါ ဗောဓာယာ"တိ တဒ္ဓိ သမာပတ္တိဘာဝနံ အနုလင်္ကရိတွာ သဒေဝကဿ လောကဿ အတ္တနော ထာမဝီရိယသန္တဿနတ္ထံ မဟာပဓာနံ ပဒဟိတုကာမော ဥရုဝေလံ ဂန္တိ "ရမဏီယော ဝတာယံ ဘူမိဘာဂေါ"တိ တတ္ထေဝ ဝါသံ ဥပဂန္တိ မဟာပဓာနံ ပဒဟိ။ တေပိ ခေါ ကောဏ္ဍညပ္ပမုခါ ပဉ္စ ပဗ္ဗဇိတာ ဂါမနိဂမရာဇောနီသု ဘိက္ခယ စရန္တာ တတ္ထ ဗောဓိသတ္တံ သမ္မာပုဏီသု။ အထ နံ ဆဗ္ဗဿာနိ မဟာပဓာနံ ပဒဟန္တံ "ဣဒါနိ ဗုဒ္ဓေါ ဘဝိဿတိ, ဣဒါနိ ဗုဒ္ဓေါ ဘဝိဿတိ"တိ ပရိဝေဏသမ္ပဇ္ဇနာဒိကာယ ဝတ္တပဋိပတ္တိယာ ဥပဋ္ဌဟမာနာ သန္တိကာ-ဝစရာဝဿ အဟေသု။ ဗောဓိသတ္တောပိ ခေါ "ကောဋိပ္ပတ္တံ ဒုက္ကရကာရိယံ ကရိဿာမိ"တိ ဧကတိလတဏှုလုလင်္ဂတိပိ ဝိတိနာမေသိ, သဗ္ဗသောပိ အာဟာရ-ပစ္စေဒံ အကာသိ, ဒေဝတာပိ လောမကူပေဟိ ဩဇံ ဥပသံဟရမာနာ ပဋိက္ခိပိ။

Lusterities

381. The Bodhisatta, having given the king his assurance, went in due course on his wandering to Ālāra Kālāma and Uddaka Rāmaputta, and evolved the attainments;[67] but he rejected as

inadequate that progress in spiritual development, realizing that it was not the path to Enlightenment; and in order to show to the world of men together with its deities his perseverance and endeavour, he repaired to Uruvelā with the intention of engaging himself in his great striving and took up his residence there, saying that indeed it was a delightful spot, and began practicing his great exertion. And those five religious mendicants with Kondañña as their leader came across Bodhisatta there on their wanderings in quest of alms through villages, townships, and capital cities. And they became his constant companions during the six years he was engaged in his great striving, and they served him attending to various duties such as sweeping the cell and so forth, saying, "Now he will become a Buddha! Now he will become a Buddha!" And the Bodhisatta himself, who was determined to practice austerities in their most extreme form began to subsist on one grain of sesamum or rice a day. He even took to complete fasting. He dissuaded the deities from infusing divine energy through the pores of his skin.

၃၈၂။ အထဿ တာယ နိရာဟာရတာယ ပရမကသိမာနပ္ပတ္တကာယဿ သုဝဏ္ဏဝဏ္ဏော ကာယော ကာဠဝဏ္ဏော အဟောသိ။ ဗာတ္ထိသမဟာပုရိသ-လက္ခဏာနိ ပဋိစ္စန္ဒာနိ အဟေသုံ။ အပ္ပေကဒါ အပ္ပါဏကံ ဈာနံ ဈာယန္တော မဟာဝေဒနာဟိ အဘိတုန္တော ဝိသညီဘူတော စကံမနကောဋိယံ ပတတိ။ အထ နံ ဧကစ္စာ ဒေဝတာ "ကာလကတော သမဏော ဂေါတမော"တိ ဝဒန္တိ၊ ဧကစ္စာ "ဝိဟာရေဝေသော အရဟတ"န္တိ အာဟံသု။ တတ္ထ ယာသံ "ကာလကတော"တိ အဟောသိ၊ တာ ဂန္တိ သုဒ္ဓေါဒနမဟာရာဇဿ အာရေစေသုံ "တုမှာကံ ပုတ္တော ကာလကတော"တိ။ မမ ပုတ္တော ဗုဒ္ဓေါ ဟုတွာ ကာလကတော၊ အဟုတွာတိ? ဗုဒ္ဓေါ ဘဝိတုံ နာသက္ခိ၊ ပမာနဘူမိယံယေဝ ပတိတွာ ကာလကတောတိ။ ဣဒံ သုတွာ ရာဇာ "နာဟံ သဒ္ဓဟမိ၊ မမ ပုတ္တဿ ဗောဓိ အပ္ပတွာ ကာလကိရိယာ နာမ နတ္ထိ"တိ ပဋိက္ခိပိ။ ကသ္မာ ပန ရာဇာ န သဒ္ဓဟတိတိ? ကာဠဒေဝိလ-တာပဿဿ ဝန္ဒာပနဒိဝေသေ ဇေဗ္ဗရက္ခမူလေ စ ပါဋိဟာရိယာနံ ဒိဋ္ဌတ္တာ။

382. Then his body which was once golden in colour turned black from the great emaciation it had reached as a result of that fasting. The thirty-two characteristics of a Great Being were

obliterated. And one day overcome by severe pain whilst engaged in the *jhāna* of the suppression of breath he fell down unconscious at the edge of the cloister. Then some deities said, "The recluse Gotama is dead"; while others said, "This is only a mode of abiding of the Worthy Ones." Those of them there who thought that he was dead went to the great king Suddhodana and announced to him, "Your son is dead."

"Did he die before his Enlightenment or after?"

"He was not able to become a Buddha. He fell down on the scene of his exertions and died."

Hearing this the king refused to believe their words, saying, "I do not believe it. Death cannot come upon him before his attainment of Enlightenment."

Why did the king not believe it? Because he had seen the miracles on the day he took him to worship Kālādeva and also at the foot of the Jambu tree.

၃၈၃။ ပုန ဗောဓိသတ္တေ သည် ပဋိလဘိတွာ ဥဋ္ဌိတေ တာ ဒေဝတာ ဂန္ဓါ
“အရောဂေါ တေ မဟာရာဇ ပုတ္တော”တိ အာရောစေန္တိ။ ရာဇာ “ဇာနာမဟံ
ပုတ္တဿ အမရဏဘာဝ”န္တိ ဝေတိ။ မဟာသတ္တဿ ဆဗ္ဗဿာနိ ဒုက္ကရကာရိယံ
ကရောန္တဿ အာကာသေ ဂဏ္ဍိကရဏကာလော ဝိယ အဟောသိ။ သော “အယံ
ဒုက္ကရကာရိကာ နာမ ဗောဓာယ မဂ္ဂေါ န ဟောတီ”တိ ဩဠာရိကံ အာဟာရံ
အာဟာရေတုံ ဂါမနိဂမေသု ပိဏ္ဍာယ စရိတွာ အာဟာရံ အာဟရိ၊ အထဿ
ဗတ္တိသမဟာပုရိသလက္ခဏာနိ ပါကတိကာနိ အဟေသုံ၊ ကာယော သုဝဏ္ဏ-
ဝဏ္ဏော အဟောသိ။ ပဉ္စဝဂ္ဂိယာ ဘိက္ခု။ “အယံ ဆဗ္ဗဿာနိ ဒုက္ကရကာရိကံ
ကရောန္တောပိ သဗ္ဗညုတံ ပဋိဝိဇ္ဈိတုံ နာသက္ခိ၊ ဣဒါနိ ဂါမာဒိသု ပိဏ္ဍာယ စရိတွာ
ဩဠာရိကံ အာဟာရံ အာဟရိယမာနော ကံ သက္ခိဿတိ၊ ဗာဟုလိကော သေ
ပစာနဝိက္ခန္တော၊ သီအံ နာယိတုကာမဿ ဥဏ္ဍာဝဓိန္ဒြတက္ကနံ ဝိယ အမှာကံ တေဿ
သန္တိကာ ဝိသေသတက္ကနံ၊ ကံ နော ဣမိနာ”တိ မဟာပုရိသံ ပဟာယ အတ္တနော
အတ္တနော ပတ္တဝီဝရံ ဂဟေတွာ အဋ္ဌာရသယောဇနမဂ္ဂံ ဂန္ဓာ ဣသိပတနံ ပဝိသိသု။

383. When the Bodhisatta regained his consciousness and stood up, those deities came back and told him, "Great King, your son is well." And the king replied, "I know very well that my son

cannot die like that." When the Great Being was practising severe austerities for six years it was to him like a time of intertwining the sky with knots. Realizing that the practice of such austerities was not the path to Enlightenment he went about gathering alms in villages and townships in order to revert to solid food, and he subsisted on it. Then his thirty-two characteristics of a Great Being reappeared in their natural form, and the body regained its golden hue. The monks of the Group of Five (Pañcavaggiya) left the Great Beings, saying, "Even though he has practised severe austerities for six years he has not been able to realize Omniscience. (68) How will he be able to do so now that he has begun to take solid food, going about begging alms in the villages? He now leads a life of indulgence and he has swerved from his exertions. Our expecting spiritual attainments under him is like a man who wishes to bathe thinking of using dew drops. Of what use is he to us?" They took each his begging bowl and robes and went away; covering a distance of eighteen *yojanas* they entered Isipatana.

၃၈၄။ တေန ခေါ ပန သမယေန ဥရုဝေလာယံ သေနာနိဂမေ သေနာနိ-
ကုဋ္ဌိကဿ ဂေဟေ နိဗ္ဗတ္တာ သုဇာတာ နာမ ဒါရိကာ ဝယပ္ပတ္တာ ဧကသ္မိ
နိဂြောဓရက္ခေ ပတ္တနံ အကာသိ "သစေ သမဇာတိကံ ကုလဃာရံ ဂန္တိ ပဌမဂစ္ဆေ
ပုတ္တံ လဘိဿာမိ၊ အနုသံဝစ္ဆရံ တေ သတသဟဿပရိစ္ဆာဂေန ဗလိကမ္ပံ
ကရိဿာမိ"တိ။ တဿာ သာ ပတ္တနာ သမိဇ္ဈိ။ သာ မဟာသတ္တဿ ဒုတ္တရကာရိကံ
ကရောန္တဿ ဆဋ္ဌေ ဝသေေ ပရိပုဏ္ဏေ ဝိသာခပုဏ္ဏမာယံ ဗလိကမ္ပံ ကာတုကာမာ
ဟုတ္တာ ပုရေတရံ ဓေနသဟဿံ လဋ္ဌိမရကဝနေ စရာပေတွာ တာသံ ခီရံ ပဉ္စ
ဓေနသတာနိ ပါယေတွာ တာသံ ခီရံ အနုတိယာနီတိ ဝေယျာဝ သောဠသန္တံ ဓေနနံ
ခီရံ အဋ္ဌ ဓေနယော ပိဝန္တိ၊ တာဝံ ခီရဿ ဗဟလတဉ္စ မရရတဉ္စ ဩဝေန္တတဉ္စ
ပတ္တယမာနာ ခီရပရိဝတ္တနံ နာမ အကာသိ။ သာ ဝိသာခပုဏ္ဏမဒိဝသေ "ပါတောဝ
ဗလိကမ္ပံ ကရိဿာမိ"တိ ရတ္တိယာ ပစ္စုသသမယံ ပစ္စုဋ္ဌာယ တာ အဋ္ဌ ဓေနယော
ဒုဟာပေသိ။ ဝဋ္ဋကာ ဓေနနံ ထနမူလံ နာဂမိသု၊ ထနမူလေ ပန နဝဘာဇနေ
ဥပနိတမတ္တေ အတ္တနော ဓမ္မတာယ ခီရဓာရာ ပဝတ္တိသု။ တံ အစ္စရိယံ ဒိဿာ
သုဇာတာ သဟတ္တေနဝံ ခီရံ ဂဟေတွာ နဝဘာဇနေ ပက္ခိပိတွာ သဟတ္တေနဝံ
အဂ္ဂိ ကတွာ ပဗ်တုံ အာရဘိ။

Sujātā

384. And at that time a maiden named Sujātā, born in the family of the householder Senāni of the hamlet of Senāni in Uruvelā, had reached her years of discretion and made a wish at a Banyan tree: "If I marry a member of a family of equal rank and succeed in obtaining a son as my first child I will make an annual sacrifice to you spending a hundred thousand." Her wish was fulfilled. Wishing to perform the sacrifice on the full-moon day of the month of Vesākha, on the completion of the six years of the Great Being's practice of austerities, she had first of all sent a thousand cows to pasture in a grove of liquorice. She then made five hundred cows drink their milk, and two hundred and fifty theirs. In this manner she brought the number down to the last sixteen, whose milk eight cows were made to drink; and she made the milk go in this rotation in order to obtain it correct thickness, sweetness, and strength. Thinking that she would perform the sacrifice early in the morning on the full-moon day of Vesākha, she rose at early dawn and milked those eight cows. The calves did not go near the cows' udders. The moment new vessels were placed under the udders streams of milk poured into them of their own accord. Seeing this miracle Sujātā herself took the milk and poured it into a new pot, and with her own hands built a fire and began to boil it.

၃၈၅။ တသို့ ပါယာသေ ပစ္စမာနေ မဟန္တမဟန္တာ ဗုဗ္ဗဉ္ဇာ ဥဌဟိတွာ ဒက္ခိဏာဝတ္ထာ ဟုတွာ သဉ္ဇရန္တိ၊ ဧကဗုဿိတမ္ပိ ဗဟိ န ပတတိ၊ ဥဒ္ဓနတော အပ္ပမတ္တကောပိ ဂူမော န ဥဌဟတိ။ တသို့ သမယေ စတ္တာရော လောကပါလာ အာဂန္တိ ဥဒ္ဓနေ အာရက္ခံ ဂဏှိသု၊ မဟာဗြဟ္မာ ဆတ္တံ ဓာရေသိ၊ သက္ကော အလာတာနိ သမာနေန္တော အဂ္ဂိ ဇာလေသိ။ ဒေဝတာ ဒွိသဟဿဒီပပရိဝါရေသု စတူသု မဟာဒီပေသု ဒေဝါနဉ္စ မနုဿာနဉ္စ ဥပကပ္ပနသြဇ် အတ္တနော ဒေဝါနုဘာဝေန ဒဏ္ဍကဗဒ္ဓံ မရပဋလံ ပိဋေတွာ မရံ ဂဏှမာနာ ဝိယ သံဟရိတွာ တတ္ထ ပက္ခိပိသု။ အညေသု ဟိ ကာလေသု ဒေဝတာ ကဗဋ္ဌေ ကဗဋ္ဌေ သြဇ် ပက္ခိပန္တိ၊ သမ္မောဓိဒိဝသေ စ ပန ပရိနိဗ္ဗာနဒိဝသေ စ ဥက္ကလိယံယေဝ ပက္ခိပန္တိ။

385. When that milk rice was boiling, large bubbles rose and ran around turning to their right. Not a drop fell outside. Not even a faint smoke rose from the hearth. At that time the four Guardian Deities of the world came there and mounted guard over the fireplace, and the Great Brahmā held his parasol. Sakka brought the pieces of firewood together and kindled the fire. The deities by their divine power, as though they were extracting honey by squeezing out a honeycomb formed on a stick, brought together the beneficial energy of the deities and men of the four great continents and their two thousand surrounding islands and placed it there. At other times the deities infuse energy at each mouthful, but on the day of the Enlightenment and on the day of passing away in Nibbāna they infuse it into the vessel itself.

၃၈၆။ သုဇာတာ ဧကဒိဝသေယေဝ တတ္ထ အတ္တနော ပါကဋ္ဌာနိ အနေကာနိ အစ္စရိယာနိ ဒိဿာ ပုဏ္ဏံ ဒါသိ အာမန္တေသိ “အဗ္ဗ ပုဏ္ဏေ၊ အဇ္ဇ အမှာကံ ဒေဝတာ အတိဝိယ ပသန္နာ၊ မယာ ဣေကေ ကာလေ ဝေရူပံ အစ္စရိယံ နာမ န ဒိဋ္ဌပုဗ္ဗံ၊ ဝေဂေန ဂန္တိ ဒေဝဌာနံ ပဋိဂေါဟီ”တိ။ သာ “သာဓု၊ အယျေ”တိ တဿာ ဝစနံ သမ္ပဋိစ္စိတှာ တုရိတတုရိတာ ချက္ခမူလံ အဂမာသိ။

ဗောဓိသတ္တောပိ ခေါ တသ္မိံ ရတ္တိတာဂေ ပဉ္စ မဟာသုပိနေ ဒိဿာ ပရိဂ္ဂဏန္တော “နိဿံသယေနာဟံ အဇ္ဇ ဗုဒ္ဓေါ ဘဝိဿာမိ”တိ ကတသန္တိဌာနော တဿာ ရတ္တိယာ အစွယေန ကတသရီရပဋိဂေဂနော ဘိက္ခုစာရကာလံ အာဂမ-
ယဓာနော ပါတောဝ အာဂန္တိ တသ္မိံ ချက္ခမူလေ နိဿိဒိ အတ္တနော ပဘာယ သကလဂျက္ခံ ဩဘာသယဓာနော။ အထ ခေါ သာ ပုဏ္ဏာ အာဂန္တိ အဒ္ဓသ ဗောဓိသတ္တံ ချက္ခမူလေ ပါစိနလောကဓာတု ဩလောကယဓာနံ နိဿိန္တံ၊ သရီရတော စဿ နိက္ခန္တဟိ ပဘာဟိ သကလဂျက္ခံ သုဝဏ္ဏဝဏ္ဏံ။ ဒိဿာ တဿာ တေဒဟောသိ “အဇ္ဇ အမှာကံ ဒေဝတာ ချက္ခတော ဩရယု သဟတ္ထေနေ ဗလိကမ္ပံ သမ္ပဋိစ္စိတု နိဿိန္တာ မညေ”တိ ဥဗ္ဗေဂပ္ပတ္တာ ဟုတွာ ဝေဂေနဂန္တိ သုဇာတာယ တေမတ္ထံ အာရောစေသိ။

The Bodhisatta at the Foot of the Tree

386. Sujātā, (69) who saw the numerous wonders that appeared to her on one and the same day, said to Puṇṇā her slave girl, “Dear Puṇṇā, our deity is greatly pleased today. All these days

I have not seen a miracle like this. Go with all haste and prepare the seat of the divinity." Saying, "Very well, lady," and obeying her command she hastened to the foot of the tree. Meanwhile the Bodhisatta, who had dreamt the five great dreams that night, arrived at the conclusion, on examining their significance, that without doubt he would become a Buddha that day; and having attended to his bodily ablutions, on the elapse of that night he went early in the morning and sat at the foot of that tree, illuminating the whole tree with his bodily radiance, awaiting the time of setting out for alms. Thereupon the slave girl Punṇā who came there saw the Bodhisatta seated at the foot of the tree surveying the eastern quarter, and also saw the whole tree turned golden in colour with the radiance issuing forth from his body; and having seen all this she thought, "Today our divinity has descended from the tree and is seated there, methinks, to receive the sacrificial offering in his own hand." Overcome with fervour she ran to Sujātā and told her about it.

၃၈၇။ သုဇာတာ တဿာ ၀စနံ သုတ္တာ တုဋ္ဌမာနသာ ဟုတ္တာ "အဇ္ဇ ဒါနိ ပဋာယ မမ ငွေဓိတုဋ္ဌာနေ တိဋ္ဌာဟိ" တိ စိတု အနုစ္စဝိကံ သဗ္ဗာလင်္ကာရံ အဒါသိ။ ယသ္မာ ပန ဗုဒ္ဓဘာဝံ ပါပုဏနဒိဝသေ သတသဟဿဋ္ဌနိကံ သုဝဏ္ဏပါတိ လဒ္ဓါ ဝဇ္ဇတိ, တသ္မာ သာ "သုဝဏ္ဏပါတိယံ ပါယာသံ ပက္ခိပိဿာမီ" တိ စိတ္တံ ဥပ္ပါဒေတွာ သတသဟဿဋ္ဌနိကံ သုဝဏ္ဏပါတိ နိဟရာပေတွာ တတ္ထ ပါယာသံ ပက္ခိပိတုကာမာ ပက္ကဘာဇနံ အာဝဇ္ဇေသိ။ 'သဗ္ဗော ပါယာသော ပဒုမပတ္တာ ဥဒကံ ဝိယ ဝိနိဝတ္တိတွာ ပါတိယံ ပတိဋ္ဌာသိ, ဧကပါတိပူရမတ္တောဝ အဟောသိ'။ သာ တံ ပါတိ အညာယ သုဝဏ္ဏပါတိယာ ပဋိကုဋိတွာ ဩဒါတဝတ္ထေန ဝေဌေတွာ သဗ္ဗာလင်္ကာရေဟိ အတ္တဘာဝံ အလင်္ကရိတွာ တံ ပါတိ အတ္တနော သီသေ ဌပေတွာ မဟန္တေန အာနုဘာဝေန နိဂြောဓရက္ခမူလံ ဂန္ဓါ ဗောဓိသတ္တံ ဩလောကေတွာ ဗလဝသောမနဿဇာတာ "ရက္ခဒေဝတာ" တိ သညာယ ဒိဋ္ဌဋ္ဌာနတော ပဋာယ ဩနတောနတာ ဂန္ဓါ သီသတော ပါတိ ဩတာရေတွာ ဝိဝရိတွာ သုဝဏ္ဏဘိက္ခာရေန ဂန္ဓပုပ္ဖဝါသိတံ ဥဒကံ ဂဟေတွာ ဗောဓိသတ္တံ ဥပဂန္ဓါ အဋ္ဌာသိ။ ယဋိကာရမဟာဗြဟ္မနာ ဒိန္ဒော မတ္တိကာပတ္တော ဧတ္တကံ အဒ္ဓါနံ ဗောဓိသတ္တံ အဝိဇယိတွာ တသ္မိ ခဏော အဒဿနံ ဂတော, ဗောဓိသတ္တော ပတ္တံ အပဿန္တော ဒက္ခိဏဟတ္ထံ ပသာရေတွာ ဥဒကံ သမ္ပဋိန္ဒြိ။ သုဇာတာ

သဟေဝ ပါတိယာ ပါယာသံ မဟာပုရိသဿ ဟတ္ထေ ဌပေသိ၊ မဟာပုရိသော သုဇာတံ ဩလောကေသိ။ သာ အာကာရံ သလ္လက္ခေတွာ “အယျ၊ မယာ တုမှာကံ ပရိစ္ဆတ္တံ၊ ဂဏိတွာ ယထာရူပိ ဂစ္ဆတ”တိ ဝန္တိတွာ “ယထာ မယံ မနောရထော နိပ္ပန္နော ဇဝံ တုမှာကန္တိ နိပ္ပဇ္ဇတူ”တိ ဝတွာ သတသဟဿသ္မ-နိကာယ သုဝဏ္ဏပါတိယာ ပုရာဏပဏ္ဍေဝိယ အနုပေက္ခာ ဟုတွာ ပတ္တာမိ။

The Golden Bowl

387. On hearing her words Sujātā was delighted in mind; and telling her, “From now on you will be in the station of my eldest daughter,” she gave her all the ornaments as became her daughter. Since it is fit that he should receive on the day of his attainment of Eilightenment a golden bowl worth a hundred thousand, she conceived the idea of serving the milk rice in a golden vessel and had a golden bowl worth a hundred thousand brought to her, and wishing to put the milk rice into it she tilted the vessel in which the foot was cooked. All the milk rice rolled out into the bowl like water from a lotus leaf. The bowl was full to the brim with it. She covered the bowl with another golden vessel and wrapped it with a cloth; and having adorned herself with all ornaments she placed that bowl on her head and went in all her splendour to the foot of the Banyan tree. Overcome with great joy on beholding the Bodhisatta, thinking him to be the tree god she went up to him bowing in a humble manner from the place where she first espied him, and taking down the bowl from her head she uncovered it; and taking in a golden water pot water perfumed with sweet-smelling flowers she walked up to the Bodhisatta and stood near him. The earthenware vessel given by the Great Brahmā Ghaṭikāra, which had remained with the Bodhisatta so long, disappeared at this moment. Not being able to find the bowl the Bodhisatta stretched out his right hand and accepted the water offered to him. Sujātā placed in the hand of the Great Being the milk rice together with the bowl which contained it. The Great Being looked at Sujātā: She understood what it meant and worshipped him saying, “Lord, accept what I

have offered you and depart wherever you please. Even as my wish [70] has been fulfilled may yours as well be fulfilled!" And she went away with no more desire for the golden bowl worth a hundred thousand then for a withered leaf.

၃၈၈။ ဗောဓိသတ္တောပိ ခေါ နိသိန္ဒဌာနာ ဥဌာယ ရုက္ခံ ပဒက္ခိဏံ ကတွာ ပါတိ အာဒါယ နေရုဉ္ဇရာယ တီရံ ဂန္ထိ အနေကေသံ ဗောဓိသတ္တသဟဿာနံ အဘိသမ္ဗုဇ္ဈနဒိဝေသေ ဩတရိတွာ နာနဌာနံ သုပ္ပတိဋ္ဌိတတိတ္ထံ နာမ အတ္ထိ၊ တဿ တိရေ ပါတိ ဌပေတွာ ဩတရိတွာ နှတွာ အနေကဗုဒ္ဓသတသဟဿာနံ နိဝါသနံ အရဟဒ္ဓဇံ နိဝါသေတွာ ပုရတ္တာဘိမုခေါ နိသိဒ္ဓိတွာ ဧကဋ္ဌိတာလပက္ကပ္ပမာဏေ ဧကေနပညာသ ပိဏ္ဍေ ကတွာ သဗ္ဗံ အပ္ပေါဒကံ မဓုပါယာသံ ပရိဘုဉ္ဇိ။ သော ဧဝံ ဟိဿ ဗုဒ္ဓဘူတဿ သတ္တသတ္တာဟံ ဗောဓိမဏ္ဍေ ဝသန္တဿ ဧကေနပညာသ ဒိဝသာနိ အာဟာရော အဟောသိ။ ဧတ္ထကံ ကာလံ နေဝ အညော အာဟာရော အတ္ထိ၊ န နာနံ၊ န ဗုဒ္ဓဓာဝနံ၊ န သရီရဝဋ္ဋဉ္ဇော၊ ဈာနသုခေန မဂ္ဂသုခေန ဖလသုခေန စ ဝီတိနာမေသိ။ တံ ပန ပါယာသံ ပရိဘုဉ္ဇိတွာ သုဝဏ္ဏပါတိ ဂဟေတွာ “သဇာဟံ၊ အဇ္ဇ ဗုဒ္ဓေါ ဘဝိတုံ သက္ခိဿာမိ၊ အယံ ပါတိ ပဋိသောတံ ဂစ္ဆတု၊ နော စေ သက္ခိဿာမိ၊ အနုသောတံ ဂစ္ဆတူ”တိ ဝတွာ နဒိသောတေ ပက္ခိပိ။ သာ သောတံ ဆိန္ဒမာနာ နဒိမဇ္ဈံ ဂန္ထိ မဇ္ဈမဇ္ဈဌာနေနေဝ ဧဝသမ္ပန္နော အသောဝိယ အသီတိဟတ္ထမတ္တဌာနံ ပဋိသောတံ ဂန္ထိ ဧကသမ္ဘိ အာဝဋ္ဌေ နိဗုဒ္ဓိတွာ ကာဠနာဂရာဘောဝနံ ဂန္ထိ ဟိဏ္ဏံ ဗုဒ္ဓါနံ ပရိဘောဂပါတိယော “ကိလိ ကိလိ”တိ ရဝံ ကာရယမာနာ ပဟရိတွာဝ တာသံ သဗ္ဗဟေဋ္ဌိမာ ဟုတွာ အဌာသိ။ ကာဠော နာဂရာဇာ တံ သဒ္ဓံ သုတွာ “ဟိယျော ဧကော ဗုဒ္ဓေါ နိဗ္ဗတ္တော၊ ပုန အဇ္ဇ ဧကော နိဗ္ဗတ္တော”တိ ဝတွာ အနေကေဟိ ပဒသတေဟိ ထုတိယော ဝဒမာနော ဥဌာသိ။ ဘဿ ကိရ မဟာပထဝိယာ ဧကယောနေတိ ဂါဝုတပ္ပမာဏံ နဘံ ပူရေတွာ အာရောဟနကာလော “အဇ္ဇ ဝါ ဟိယျော ဝါ”တိ သဒိသော အဟောသိ။

The Bowl Goes Upstream

388. And the Bodhisatta rose from where he was seated and went reverentially round the tree, and taking the bowl with him he proceeded to the bank of the river Nerañjarā. There is a ford of easy access, the bathing place at which many hundred thousands of Bodhisattas go down into the river on the day of their attainment of Enlightenment. Leaving his bowl on its bank he went down into

the river and bathed, and donning the banner of the Worthy Ones, the inner robe worn by many hundred thousand Buddhas, he sat down facing the East and ate all the honeyed milk rice which had been prepared without using water, after having divided it up into forty-nine balls of the size of a single-seeded palmyra fruit. That was all the food he had for the forty-nine days of the seven weeks he spent after his Enlightenment at the foot of the Bodhi tree. During this period he took no other food, he did not bathe nor wash his face nor rid himself of waste matter. He spent the time in the bliss of the ecstasy of jhāna-meditation, in the bliss of the Path and its Fruits. Having partaken of that milk rice he took the golden bowl and sent it adrift saying, If I succeed in becoming a Buddha this day let this bowl go upstream; if not, let it go down with the current." Cutting its way through the current it went to the middle of the river and proceeded against the current for a distance of eighty cubits, keeping to a central course, as fast as a swift horse. And sinking at a whirlpool it went to the abode of the nāga king Kāla, and making a clanging noise striking against the bowls used by the three previous Buddhas placed itself as the bottommost among them. The nāga king Kāla heard that sound and began to sing songs of praise in many hundred verses, saying "A Buddha was born yesterday, and again another today." For to him all this interval during which the great earth rose filling the sky to the extent of a yojana and three gāvutas was like yesterday and today.

၃၈၉။ ဗောဓိသတ္တေပိ နဒီတီရဉ္စိ သုပုပ္ဖိတသာလဝနေ ဒိဝိဝိဟာရံ ကတွာ သာယန္တသမယေ ပုပ္ဖိနံ ဝဏ္ဏတော မုစ္ဆနကာလေ ဒေဝတာဟိ အလင်္ကတေန အဋ္ဌသဘာဝိတ္တာရေန မဂ္ဂေန သိဟော ဝိယ ဝိဇ္ဇမ္မဗာနေ ဗောဓိရက္ခာဘိမုခေါ ပါယာသိ။ နာဂယက္ခသုပဏ္ဏာဒယော ဒိဗ္ဗေဟိ ဂန္ထပုပ္ဖိဒီဟိ ပူဇယိသု, ဒိဗ္ဗသင်္ဂီတာဒိနိ ပဝတ္တယိသု, ဒေသယာသိ လောကဓာတု ဧကဂန္ဓာ ဧကမာလာ ဧကသာရဏာရာ အဟောသိ။

389. And the Bodhisatta having spent his noonday rest [in meditation] in the blossoming Sāla grove on the bank of the river,

wended his way in the direction of the Bodhi tree at eventide, the fine flowers drop off from their stems, along the path which was eight usabhas wide and decorated by the deities, like a lion shaking off his drowsiness. Nāgas, yakkhas, supannas, and others honoured him with heavenly perfumes, flowers and so forth, playing divine music. The ten thousand world systems were filled alike with perfumes and garlands as well as with shouts of joy.

၃၉၀. တသို့ သမယေ သောတ္တိယော နာမ တိဏဟာရကော တိဏံ အာဒါယ ပဋိပထေ အာဂစ္ဆန္တော မဟာပုရိသဿ အာကာရံ ဥတ္တာ အဋ္ဌ တိဏမုဋ်ယော အဒါသိ။ ဗောဓိသတ္တော တိဏံ ဂဟေတွာ ဗောဓိမဏ္ဍံ အာရယု ဒက္ခိဏဒိသာဘာဂေ ဥတ္တရာဘိမုခေါ အဋ္ဌာသိ။ တသို့ ခဏေ ဒက္ခိဏစက္ကဝါဋ် ဩသီဒိတွာ ဟေဋ္ဌာ အဝိစိသမ္ပတ္တံ ဝိယ အဟောသိ၊ ဥတ္တရစက္ကဝါဋ် ဥလ္လယိတွာ ဥပရိ ဘဝဂ္ဂပ္ပတ္တံ ဝိယ အဟောသိ။ ဗောဓိသတ္တော “ဣဒံ သမ္မောဓိံ ပါပုဏနဌာနံ န ဘဝိဿတိ မညေ”တိ ပဒက္ခိဏံ ကရောန္တော ပစ္ဆိမဒိသာဘာဂံ ဂန္ဓါ ပုရတ္တာဘိမုခေါ အဋ္ဌာသိ၊ တတော ပစ္ဆိမစက္ကဝါဋ် ဩသီဒိတွာ ဟေဋ္ဌာ အဝိစိသမ္ပတ္တံ ဝိယ အဟောသိ၊ ပုရတ္ထိမစက္ကဝါဋ် ဥလ္လယိတွာ ဥပရိ ဘဝဂ္ဂပ္ပတ္တံ ဝိယ အဟောသိ။ ဌိတဋ္ဌိတဌာနေ ကိရဿ နေဓိဝဇ္ဇိပရိယန္တေ အက္ကန္တေ နာဘိယာ ပတိဋ္ဌိတမဟာသကဋစက္ကံ ဝိယ မဟာပထဝီ ဩနတုန္ဒတာ အဟောသိ။ ဗောဓိသတ္တော “ဣဒမ္ပိ သမ္မောဓိံ ပါပုဏနဌာနံ န ဘဝိဿတိ မညေ”တိ ပဒက္ခိဏံ ကရောန္တော ဥတ္တရဒိသာဘာဂံ ဂန္ဓါ ဒက္ခိဏဘိမုခေါ အဋ္ဌာသိ၊ တတော ဥတ္တရစက္ကဝါဋ် ဩသီဒိတွာ ဟေဋ္ဌာ အဝိစိသမ္ပတ္တံ ဝိယ အဟောသိ၊ ဒက္ခိဏစက္ကဝါဋ် ဥလ္လယိတွာ ဥပရိ ဘဝဂ္ဂပ္ပတ္တံ ဝိယ အဟောသိ။ ဗောဓိသတ္တော “ဣဒမ္ပိ သမ္မောဓိံ ပါပုဏနဌာနံ န ဘဝိဿတိ မညေ”တိ ပဒက္ခိဏံ ကရောန္တော ပုရတ္ထိမဒိသာဘာဂံ ဂန္ဓါ ပစ္ဆိမဘိမုခေါ အဋ္ဌာသိ။ ပုရတ္ထိမဒိသာဘာဂေ ပန သဗ္ဗဗုဒ္ဓါနံ ပလ္လင်္ကဌာနံ၊ တံ နေဝ ဆမ္ပတိ၊ န ကမ္ပတိ။

The Grass - Seller Named Sotthiya

390. At that time a grass seller named Sotthiya, who was coming from the opposite direction carrying a bundle of grass, offered the Great Being eight handfuls of grass, impressed with his bearing. Taking the grass the Bodhisatta [71] ascended the platform at the foot of the Bodhi tree and stood on the southern

side facing the North. At that moment the southern ridge of the universe sank low and appeared to have reached Avīci below. The northern ridge of the universe was raised upward and appeared to have reached the vault of heaven above. The Bodhisatta thought that perhaps it was not the place for the attainment of Enlightenment, and going round in a clockwise direction he went and stood on the western side facing the East. Then the western ridge of the universe sank low and appeared to have reached Avīci below and the eastern ridge rose and appeared to have reached the vault of heaven above. Wherever he stood the mighty earth was bent downward on one side and raised upward on the other like a wheel of a wagon lying on its hub with the edge of its rim trodden on one side. The Bodhisatta thought that that too perhaps was not the place for the attainment of Enlightenment and going round in a clockwise direction he went and stood on the northern side facing the South. Then the northern ridge of the universe sank low and appeared to have reached Avīci below. The southern ridge rose and appeared to have reached the vault of heaven above. The Bodhisatta thought that that too perhaps was not the place for the attainment of Enlightenment and going round in a clockwise direction he went and stood on the eastern side facing the West. The seat of meditation of all Buddhas is on the eastern side, it trembles not and shakes not.

၃၉၁။ မဟာသတ္တော "ကုဒံ သဗ္ဗဗုဒ္ဓါနံ အဝိဇ္ဇတံ အစလဌာနံ
 ကိလေသပဉ္စရုပ်ိဒ္ဓံသနဌာနံ" ဟံ ဥတော တာနိ တိဏာနိ အဂ္ဂေ ဂဟေတွာ စာလေသိ၊
 တာဝဒေဝ စုဒ္ဓသဟတ္ထော ပလ္လင်္ကာ အဟောသိ။ တာနိပိ ခေါ တိဏာနိ
 တထာရှုပေန သဏ္ဌာနေန သဏ္ဌဟိသု၊ ယထာရှုပံ သုကုသလောပိ ဝိတ္တကာရော
 ဝါ ပေါတ္ထကာရော ဝါ အာလိခိတုဋ္ဌိ သမတ္ထော နတ္ထိ။ ဗောဓိသတ္တော ဗောဓိက္ခန္ဓ
 ပိဋိတော ကတွာ ပုရုတ္တာဘိမုခေါ ဒဠမာနသော ဟုတွာ -

The Seat of Enlightenment

391. The Great Being, having realised that that was the stable place, never forsaken by any of the Buddhas, the seat for

the destruction of the aggregate of defilements, held those blades of grass at their tips and shook them. And immediately there sprang a seat fourteen cubits in extent. And those blades of grass placed themselves in a manner that even the ablest painter or sculptor would not have been able to design. The Bodhisatta with his back to the trunk of the Bodhi tree and facing the East, made the firm resolve.

“ကမံ တစေ စ နာရ စ, အဋ္ဌိ စ အဝသိဿတု။

ဥပသုဿတု နိဿေသံ, သရီရေ မသလောဟိတံ”။

န တွေဝါဟံ သမ္မာသမ္မောဓိံ အပ္ပတွာ က္ကမံ ပလ္လင်္ကံ ဘိန္နိဿာမိတိ
အသနိသတသန္တိပါတေနပိ အဘေဇ္ဇရူပံ အပရာဇိတပလ္လင်္ကံ အာဘုဇိတွာ နိသီဦး။

Let only my skin, sinews and bones remain and let
the flesh and blood in my body dry up; but not until
I attain the supreme Enlightenment will I give up this
seat of meditation;

and he sat down cross-legged in his invincible seat, from
which he could not be dislodged even if thunderbolts were hurled
at him in their hundreds.

၃၉၂။ တသို့ သမယေ မာရော ဒေဝပုတ္တော “သိဒ္ဓတ္ထကုမာရော မယံ ဝသံ
အတိက္ကမိတုကာမော, န ဒါနိဿ အတိက္ကမိတုံ ဒဿာမီ”တိ မာရဗလဿ သန္တိကံ
ဂန္တိ ဇေတမတ္ထံ အာရောစေတွာ မာရယောသနံ နာမ ယောသာပေတွာ မာရဗလံ
အာဒါယ နိက္ခမိ။ သာ မာရသေနာ မာရဿ ပုရတော ဒွါဒသယောဇနာ ဟောတိ,
ဒက္ခိဏတေ စ ဝါမတေ စ ဒွါဒသယောဇနာ, ပစ္ဆတေ ယာဝ စ က္ကဝါဠပရိယန္တံ
ကတွာ ငြိတာ, ဥဒ္ဓံ နဝယောဇနဗ္ဗေဓာ, ယဿာ ဥဒ္ဓဒန္တိယာ ဥဒ္ဓာဒသဒ္ဓေါ
ယောဇနသဟဿတော ပဋာယ ပထဝိဉ္ဇန္တိယနသဒ္ဓေါ ဝိယ သုယျတိ။ အထ မာရော
ဒေဝပုတ္တော ဒိယဗုယောဇနသတိကံ ဂိရိမေခလံ နာမ ဟတ္ထိ အဘိရုဟိတွာ
ဗဟုသဟဿံမာပေတွာ နာနာဂုဓာနိ အဂ္ဂဟေသိ။ အဝသေသာယပိ မာရပရိသာယ
ဒွေ ဇနာ ဇကသဒိသံ အာဝုဓံ န ဂက္ကိသု, နာနပ္ပကာရဝဏ္ဏာ နာနပ္ပကာရမုခါ
ဘုတွာ မဟာသတ္ထံ အဇ္ဈောတ္တရမာနာ အာဂမိသု။

Māra's Legions

392. At that time the devaputta Māra, thinking, "Prince Siddhattha wishes to go beyond my control: but I will not give him the opportunity of doing so," went and announced it to his forces and marched forward with them uttering the characteristic battle cry of Māra. Māra's army in battle array was a column twelve yojanas long in front of him and twelve yojanas each on either flank [to the right and left of him]; behind him it extended as far as the edge of the universe, and upward to the height of nine yojanas. As it rent the air with its war cry[72] it was heard like the rumbling of an earthquake progressing from a distance of thousand yojanas. Thereupon the devaputta Māra mounted on the elephant called Girimekhala, which was a hundred and fifty yojanas in height, and armed himself with diverse weapons, holding a thousand hands. No two people of the rest of the army of Māra carried the same type of weapon. They came in diverse forms assuming various guises to overwhelm the Great Being.

၃၉၃။ ဒေသဟဿစက္ကဝါဠဒေဝတာ ပန မဟာသတ္တဿ ထုတိယော ဝဒမာနာ အဋ္ဌသု။ သက္ကော ဒေဝရာဇာ ဝိယေတ္တရသမံ မေမာနော အဋ္ဌာသိ။ သော ကိရ သင်္ခေါ ဝိသဟတ္ထသတိကော ဟောတိ။ သကံ ဝါတံ ဂါဟပေတွာ မေန္တော စတ္တာရော မာသေ သဒ္ဓံ ကရိတွာ နိဿဒ္ဓေါ ဟောတိ။ မဟာကာဠနာဂရာဇာ အတိရေကပဒသတေန ဝဏ္ဏံ ဝဒန္တော အဋ္ဌာသိ၊ မဟာဗြဟ္မာ သေတစ္ဆတ္ထံ ဓာရယမာနော အဋ္ဌာသိ။ မာရဗလေ ပန ဇောဓိမဏ္ဍံ ဥပသကံမန္တေ တေသံ ဧကောပိ ဌာတုံ နာသက္ခိ၊ သမ္ဗုဒ္ဓသမ္ဗုဒ္ဓာနေနေဝ ပလာယိသု။ ကာဠော နာဂရာဇာ ပထဝီယံ နိမုဒ္ဓိတွာ ပဉ္စယောဇနသတိကံ မဉ္ဇေရိကနာဂဘဝနံ ဂန္ထိ ဥဘောဟိ ဟတ္ထေဟိ မုခံ ဝိဒဟိတွာ နိပန္နော။ သက္ကော ဝိယေတ္တရသမံ ပိဋိယံ ကတွာ စက္ကဝါဠမုခဝဋ္ဋိယံ အဋ္ဌာသိ။ မဟာဗြဟ္မာ သေတစ္ဆတ္ထံ စက္ကဝါဠကောဋိယံ ဌပေတွာ ဗြဟ္မလောကမေဝ အဂမာသိ။ ဧကော ဒေဝတာပိ ဌာတုံ သမတ္တာ နာဟောသိ၊ မဟာပုရိသော ဧကေကော နိသီဒိ။

The Deities Flee

393. And at this time the deities of the ten thousand world spheres stood around the Great Being singing songs in praise of him.

Sakka the king of the deities stood there blowing his conch shell Vijayuttara. And this shell was two thousand cubits in circumference. When it is sounded once by blowing air into it, its blast lasts four months before the sound finally dies down. The nāga king Mahākāla stood singing his praises with over a hundred verses. The Great Brahmā stood there bearing the white parasol. When the army of Māra was fast approaching the foot of the Bodhi tree, not one among them was able to remain; they fled in whichever direction they were facing. The nāga king kāla dived into the earth and fled to his nāga abode Mañjērīka, which was five hundred yojanas in extent, and lay down covering his face with both hands. Sakka stood at the ridge of the universe dangling his conch shell Vijayuttara on his back, the Great Brahmā left his white parasol on the edge of the universe and went straight to the Brahmā world. Not a single deity was able to remain there. The Great Being sat there all alone.

၃၉၄။ မာရောပိ အတ္တနော ပရိသံ အာဟ “တာတာ သုဒ္ဓေါဒနပုတ္တေန သိဒ္ဓတ္ထေန သဒိသော အညော ပုရိသော နာမ နတ္ထိ၊ မယံ သမ္ဗုဒ္ဓါ ယုဒ္ဓံ ဒါတုံ န သက္ခိယာမ၊ ပစ္ဆာဘာဂေန ဒဿာမာ”တိ။ မဟာပုရိသောပိ တိဏိ ပဿာနိ ဩလောကေတွာ သဗ္ဗဒေဝတာနံ ပလာတတ္တာ သုညာနိ အဒ္ဓသ။ ပုန ဥတ္တရပဿေန မာရဗလံ အဇ္ဈောတ္တရမာနံ ဒိသ္မာ “အယံ ဧတ္တကော ဇနော မံ ဧကကံ သန္ဓာယ မဟန္တံ ဝါယာမံ ပရက္ကမံ ကရောတိ၊ ဣမသ္မိ ဌာနေ မယုံ မာတာ ဝါ ပိတာ ဝါ ဘာတာ ဝါ အညော ဝါ ကောစိ ဉာတကော နတ္ထိ၊ ဣမာ ပန ဒသ ပါရမိယောဝ မယုံ ဒီဃရတ္တံ ပုဋ္ဌပရိဇေနသဒိသာ၊ တသ္မာ ပါရမိယောဝ ဗလကံ ကတွာ ပါရမိသတ္ထေနေဝ ပဟရိတွာ အယံ ဗလကာယော မယာ ဝိဒ္ဓံသေတုံ ဝဇ္ဇတိ”တိ ဒသ ပါရမိယော အာဝဇ္ဇမာနော နိသီဒိ။

394. And Māra then said to his followers, “My men, there is no man to equal Siddhattha the son of Suddhodana. We are not equal to the task of giving him battle face to face. Let us attack him from behind.” And the Great Being looked at the three sides and saw the whole place deserted as all the deities had fled. And again beholding the forces of Māra swooping down upon him

from the North he continued to sit there reflecting thus on the Ten Perfections: "Such a large force makes a great effort and displays much prowess against me, single handed as I am. In this place there is neither my mother, father, brother, nor any other relative. But these Ten Perfections are like retainers whom I have maintained for a long time. Therefore it behoves me to rout this army making the Perfections themselves my shield as well as weapon of attack."

၃၉၅။ အထ ခေါ် မာရော ဒေဝုတ္တော "ဧတေနဝံ သိဒ္ဓတ္ထံ ပလာပေသာမီ" တိ
ဝါတမဏ္ဍလံ သမုဋ္ဌာပေသိ။ တဇံဏယေဝ ပုရတ္ထိမာဒိဘေဒါ ဝါတာ သမုဋ္ဌဟိတွာ
အမ္ဘယောဇနဇကယောဇနဒွိယောဇနတိယောဇနပ္ပမာဏာနိ ပဗ္ဗတကူဇာနိ
ပဒါလေတွာ ဝနဂစ္ဆရက္ခာဒိနိ ဥမ္မူလေတွာ သမန္တာ ဂါမနိဂမေ စုဏ္ဏဝိစုဏ္ဏံ ကာတုံ
သမတ္တာပိ မဟာပုရိသဿ ပုညတေဇေန ဝိဟတာနုဘာဝါ ဗောဓိသတ္တံ ပတွာ
စီဝရကဏ္ဍမတ္တမ္ဘိ စာလေတုံ နာသက္ခိယ။ တတော "ဥဒကေန န အဇ္ဈောတ္တရိတွာ
မာရေသာမီ" တိ မဟာဝဿံ သမုဋ္ဌာပေသိ။ တဿာနုဘာဝေန ဥပရူပရိ
သတပဋ္ဌလသဟဿပဋ္ဌလာဒိဘေဒါ ဝလာဟကာ ဥဋ္ဌဟိတွာ ဝဿိသု။
ဝုဋ္ဌိဇာရာဝေဂေန ပထဝီ ဆိဒ္ဓါ အဟောသိ။ ဝနရက္ခာဒိနိ ဥပရိတာဂေန မဟာမေယော
အာဂန္တိ မဟာသတ္တဿ စီဝရေ ဥဿာဝဓိန္ဒြာနမတ္တမ္ဘိ တေမေတုံ နာသက္ခိယ။

The Battle with Māra

395. Then the devaputta Māra raised a tornado wishing to drive away Siddhattha with it. Instantaneously such gales rose from the East and other directions[73] as would have shattered to bits mountain peaks of the height of half a yojana, two yojanas or three yojanas, or could have uprooted shrubs and trees of the forest, or could have reduced to fragments the villages and townships in the neighbourhood; but by the virtue and majesty of the Great Being they lost their force, and on reaching the Bodhisatta they were not able to shake even the hem of his robe. Wishing to engulf him in water and slay him, he next caused a heavy downpour of rain. By his great miraculous power clouds gathered in their hundreds and thousands, layer upon layer, and poured forth rain. The earth was hollowed out by the violence of the torrential downpour. A great flood came submerging the tree

tops of the forest: but it could not moisten his robe even to the extent of the little space on which a dewdrop would fall.

တတော ပါသာကဝဿံ သမုဋ္ဌာပေသိ။ မဟန္တာနိ မဟန္တာနိ
ပဗ္ဗတကူဏှာနိ ဓူမာယန္တာနိ ပဇ္ဇလန္တာနိ အာကာသေနာဂန္တိ ဗောဓိသတ္တံ ပတွာ
ဒိဗ္ဗမာလာဂုဠဘာဝံ အာပဇ္ဇိသု။ တတော ပဟရကဝဿံ သမုဋ္ဌာပေသိ။
ဧကတောဓာရာဥဘတောဓာရာအသိသတ္တိခုရပ္ပါဒယော ဓူမာယန္တာ ပဇ္ဇလန္တာ
အာကာသေနာဂန္တိ ဗောဓိသတ္တံ ပတွာ ဒိဗ္ဗပုပ္ဖိနိ အဟေသု။ တတော အင်္ဂါရဝဿံ
သမုဋ္ဌာပေသိ။ ကိသုကဝဏ္ဏာ အင်္ဂါရာ အာကာသေနာဂန္တိ ဗောဓိသတ္တံ
ပါဒမူလေ ဒိဗ္ဗပုပ္ဖိနိ ဟုတွာ ဝိကိရိသု။ တတော ကုတ္တုဋ္ဌဝဿံ သမုဋ္ဌာပေသိ။
အဗ္ဗုဏှော အဂ္ဂိဝဏ္ဏော ကုတ္တုဋ္ဌော အာကာသေနာဂန္တိ ဗောဓိသတ္တံ ပါဒမူလေ
ဒိဗ္ဗစန္ဒနစုဏ္ဏံ ဟုတွာ နိပတိ။ တတော ဝါလုကာဝဿံ သမုဋ္ဌာပေသိ။ အတိသုခုမ-
ဝါလုကာ ဓူမာယန္တာ ပဇ္ဇလန္တာ အာကာသေနာဂန္တိ ဗောဓိသတ္တံ ပါဒမူလေ
ဒိဗ္ဗပုပ္ဖိနိ ဟုတွာ နိပတိသု။ တတော ကလလဝဿံ သမုဋ္ဌာပေသိ။ တံ ကလလံ
ဓူမာယန္တံ ပဇ္ဇလန္တံ အာကာသေနာဂန္တိ ဗောဓိသတ္တံ ပါဒမူလေ ဒိဗ္ဗဝိလေပနံ
ဟုတွာ နိပတိ။ တတော “ကုမိနာ ဘိသေတွာ သိဒ္ဓတ္ထံ ပလာပေဿာမီ”တိ
အန္ဓကာရံ သမုဋ္ဌာပေသိ။ တံ စတုရင်္ဂသမန္ဓာဂတံ ဝိယ မဟာတမံ ဟုတွာ
ဗောဓိသတ္တံ ပတွာ သူရိယပ္ပဘာဝိဟတံ ဝိယ အန္ဓကာရံ အန္တရဓာယိ။

Next he raised a shower of rocks. Large mountain peaks came swirling through the air issuing smoke and flames; but on reaching the Bodhisatta they turned into wreaths of heavenly garlands. Next he raised a storm of missiles. Swords, daggers, darts, and other weapons, single edged and double edged, came hurtling through the sky, smoking and flaming; but on reaching the Bodhisatta they turned into heavenly flowers. Next he raised a shower of burning coals; embers of the hue of Kimsuka⁹⁵ flowers came flying through the sky and were scattered at the feet of the Bodhisatta turning into heavenly flowers. Next he raised a storm of ashes; red hot ashes, glowing like fire came flying through the air, fell at the feet of the Bodhisatta and turned into sandalwood powder. Next he raised a sandstorm; fine particles of sand came

⁹⁵. *Butea frondosa*; its flower is red. Singhalese *eramudu*.

smoking and flaming through the sky, fell at the feet of the Bodhisatta and turned into heavenly flowers. Next he raised a storm of mud; the mud came smoking and flaming through the air, fell at the feet of the Bodhisatta and turned into heavenly ointments. He next created a gloom which was as thick as when four conditions are found in combination;⁹⁶ on reaching the Bodhisatta it disappeared as darkness that vanishes with the oncoming radiance of the sun.

၃၉၆။ ဧဝံ မာရော ဣမာဟိ နဝဟိ ဝါတဝဿပါသာဏပဟရဏအင်္ဂါရ-
ကုက္ကုဋ္ဌဝါလုကာကလလအန္ဓကာရုဋ်တိ ဗောဓိသတ္တံ ပလာပေတုံ အသက္ကောန္တော
“ကိ ဘဏေ၊ တိဋ္ဌထ၊ ဣမံ သိဒ္ဓတ္ထကုမာရံ ဂဏှထ ဟနထ ပလာပေထာ”တိ
ပရိသံ အာဏာပေတွာ သယမ္ပိ ဂိရိမေဓလဿ ဟတ္ထိနော ခန္ဓေ နိသိန္ဓော စက္ကာဝုဓံ
အာဒါယ ဗောဓိသတ္တံ ဥပသကံမိတွာ “သိဒ္ဓတ္ထ ဥဋ္ဌာဟိ တေသ္မာ ပလ္လင်္ကာ၊ နာယံ
တုယံ ပါပုဏာတိ၊ မယံ ဧဝံ ပါပုဏာတိ”တိ အာဟ။ မဟာသတ္တော တဿ ဝစနံ
သုတွာ အဝေါစ - “မာရ၊ နေဝ တယာ ဒသ ပါရမိယော ပူရိတာ၊ န ဥပပါရမိယော၊ န
ပရမတ္ထပါရမိယော၊ နာပိ ပဉ္စ မဟာပရိစ္ဆာဂါ ပရိစ္စတ္တာ န ဉာတတ္ထစရိယာ၊ န
လောကတ္ထစရိယာ၊ န ဗုဒ္ဓိစရိယာ ပူရိတာ၊ သဗ္ဗာ တာ မယာယေဝ ပူရိတာ၊ တသ္မာ
နာယံ ပလ္လင်္ကော တုယံ ပါပုဏာတိ မယေဝေသော ပါပုဏာတိ”တိ။

396. Māra was thus unable to put the Bodhisatta to flight with these nine storms: of wind, rain, rocks, missiles, embers, ashes, sand, mud and darkness. He ordered his followers, “My men, why do you stand still? Capture this prince or smite him or put him to flight.” He himself advanced upon the Bodhisatta, mounted on the back of the elephant Girimekhala armed with a disc-weapon, and cried out, “Rise, Siddhattha, from that seat. It is not meant for you. It goes to me.” On hearing his words the Great Being answered, “Māra, you have neither practiced the Ten Perfections, the Sub-Perfections, and the Supreme Perfections, nor made the five great sacrifices, nor have you fulfilled the quest of knowledge, the quest of the weal of the world and the quest of wisdom. This seat is not meant for you.[74] I alone have the right to it.”

*. The four conditions are: the fourteenth day of the dark fortnight (of the waning moon), a thick forest, a dark cloud, and midnight.

၃၉၇။ မာရော ကုဒ္ဒေါ ကောဓဝေဂံ အသဟန္တော မဟာပုရိသဿ စက္ကာဝုဓံ ဝိဿဇ္ဇေသိ။ တံ တဿ ဒသ ပါရမိယော အာဝဇ္ဇန္တဿ ဥပရိတာဂေ မာလာဝိတာနံ ဟုတ္တာ အဋ္ဌာသိ။ တံ ကိရ ခုရဓာရစက္ကာဝုဓံ အညဒါ တေန ကုဒ္ဓေန ဝိဿဋ္ဌံ ကေယနပါသာဏတ္ထန္တေ ဝံသကဋီရေ ဝိယ ဆိန္ဒုန္တံ ဂစ္ဆတိ၊ ဣဒါနိ ပန တသ္မိ မာလာဝိတာနံ ဟုတ္တာ ဌိတေ အဝေသသာ မာရပရိသာ “ဣဒါနိ ပလ္လကံတော ဝုဋ္ဌာယ ပလာယိဿတီ”တိ မဟန္တမဟန္တာနိ သေလကူဇာနိ ဝိဿဇ္ဇေသု။ တာနိပိ မဟာပုရိသဿ ဒသ ပါရမိယော အာဝဇ္ဇန္တဿ မာလာဂုဠဘဝံ အာပဇ္ဇိတာ ဘူမိယံ ပတိသု။

397. Enraged at this, Māra, being unable to restrain the vehemence of his temper, hurled his discus at the Great Being. But it turned into a canopy of garlands and remained above him while he was reflecting on the Ten Perfections. It is said that this razor-edged disc weapon, when it is hurled with rage at other times, careers along cleaving asunder pillars of solid rock as though they were bamboo shoots, but now it turned into a canopy of garlands and remained there. Others of Māra's army hurled huge masses of rock, thinking that it would make him rise from his seat and take to flight. But even these turned into wreaths of garlands and fell upon the ground, while the Great Being continued to reflect on the ten perfections.

၃၉၈။ ဒေဝတာ စက္ကဝါဠမုခေဓိယံ ဌိတာ ဂီဝံ ပသာရေတွာ သီသံ ဥက္ခိပိတာ “နဋ္ဌော ဝတ သော သိဒ္ဓတ္ထကုမာရဿ ဂူပဂ္ဂုပ္ပတ္တော အတ္တဘာဝေါ၊ ကိ ခု ခေါ ကရိဿတီ”တိ ဩလောကေန္တိ။ တတော မဟာပုရိဂေ “ပူရိတပါရမိနံ ဗောဓိသတ္တာနံ အဘိသမ္ဗုဒ္ဓနဒိဝေသေ ပတ္တပလ္လင်္ကော မယံဝ ပါပုဏာတီ”တိ ဝတွာ ဌိတံ မာရံ အာဟ “မာရ တုယံ ဒါနဿ ဒိန္နဘာဝေ ကော သက္ခီ”တိ။ မာရော “ဣမေတ္တေကာ နော သက္ခီနော”တိ မာရဗလာဘိမုခံ ဟတ္ထံ ပသာရေသိ။ တသ္မိ ခဏေ မာရပရိသာယ “အဟံ သက္ခီ၊ အဟံ သက္ခီ”တိ ပဝတ္တသဒ္ဓေါ ပထဝိဉ္ဇန္တိယနသဒ္ဓသဒိသော အဟောသိ။ အထ မာရော မဟာပုရိသံ အာဟ “သိဒ္ဓတ္ထ၊ တုယံ ဒါနဿ ဒိန္နဘာဝေ ကော သက္ခီ”တိ။ မဟာပုရိသော “တုယံ တာဝ ဒါနဿ ဒိန္နဘာဝေ သဓေတနာ သက္ခီနော၊ မယံ ပန ဣမသ္မိ ဌာနေ သဓေတနော ကောဓိ သက္ခီနာမ နတ္ထိ၊ တိဌတု တာဝ မေ အဝေသသုတ္တဘာဝေသု ဒိန္နဒါနံ၊ ဝေဿန္တရတ္တဘာဝေ ပန ဌတွာ မယံ သတ္တသတကမဟာဒါနဿ

ဒိန္နဘာဝေ အယံ အစေတနာပိ ဃနမဟာပထဝီ သင်္ကဋ္ဌိ”တိ စိဝရဂုဗ္ဘန္တရတော
ဒက္ခိဏဟတ္ထံ အဘိနိဟရိတွာ “ဝေဿန္တရတ္တဘာဝေ ဌတွာ မယံ သတ္တသတက-
မဟာဒါနဿ ဒိန္နဘာဝေ တွံ သင်္ကဋ္ဌိ န သင်္ကဋ္ဌိ”တိ မဟာပထဝီအဘိဓုခံ ဟတ္ထံ
ပသာရေသိ။ မဟာပထဝီ “အဟံ တေ တဒါ သင်္ကဋ္ဌိ”တိ ဝိရဝသတေန ဝိရဝ-
သဟဿေန ဝိရဝသတသဟဿေန မာရဗလံ အဝတ္ထရမာနာ ဝိယ ဥန္နဒိ။

The Earth as witness

398. The deities who stood at the ridge of the universe continually raised their heads and craning their necks looked out, saying, “Alas, ruined indeed is the handsome physical frame of prince siddhatta! What will he do?” Then the Great Being told Mara, as he stood there claiming the throne accruing on the day of their Enlightenment to Boddhisattas who fulfill their perfections, “Mara who will testify to your having given away in charity?” Māra stretched forth his hand in the direction of his army saying, “All these are my witness.” Instantaneously the cry of one accord, “I am witness, I am his witness, “coming from the followers of Māra resounded like an earthquake. Then said Māra to the Great Being, “Siddhattha, who will testify to your having given in charity?” The Great Being answered, you have sentient beings as witnesses to your having given away in charity, but here in this place I have no living being whatever as my witness. Let alone the generosity I have practised in all other existences, let this great and solid earth, non sentient as it is, be my witness to the seven hundredfold great alms I gave when I was born as Vessantara”; and extricating his right hand from underneath the folds of his robe he stretched it out towards the earth saying, “Are you or are you not witness to my having given the seven hundredfold alms in my birth as Vessantara?” And the great earth resounded with a hundred, a thousand, or a hundred thousand echoes as though to overwhelm the forces of Māra, and saying as it were, “I was your witness to it then”

၃၉၉။ တတော မဟာပုရိသေ “ဒိန္နံ တေ သိဒ္ဓတ္ထ မဟာဒါနံ ဥတ္တမဒါနံ”န္တိ
ဝေဿန္တရဒါနံ သမ္ဗုသန္တေ ဒိယဗုယောဇနသတိကော ဂိရိမေခလဟတ္ထီ

ဇဏ္ဍကေဟိ ပထဝီယံ ပတိဋ္ဌာသိ၊ မာရပရိသာ ဒိသာဝိဒိသာ ပလာယိ၊ ဒွေ
ဧကမဂ္ဂေန ဂတာ နာမ နတ္ထိ၊ သီသာဘရဏာနိ စေဝ နိဝတ္ထဝတ္ထာနိ စ ပဟာယ
သမ္ပုဓသမ္ပုဓဒိသာဟိယေဝ ပလာယိသု။

Mara's Defeat

399. Then as the Great Being continued to reflect on the alms he had given as Vessantara, saying to himself, "O Siddhattha, you have given away vast charities and made the highest sacrifice, "the elephant Girimekhala which was a hundred and fifty yojanas in height went down on its knees, The followers of Māra fled in every direction. No two fled by the same path. They ran in whichever direction that lay before them discarding their head ornaments and the clothes they were wearing.

၄၀၀။ တတော ဒေဝသံဃာ ပလာယမာနံ မာရဗလံ ဒိသ္မာ "မာရဿ
ပရာဇယော ဇာတော၊ သိဒ္ဓတ္ထကုမာရဿ ဇယော၊ ဇယပူဇံ ကရိသာမာ"တိ နာဂါ
နာဂါနံ၊ သုပဏ္ဏာ သုပဏ္ဏာနံ ဒေဝတာ ဒေဝတာနံ၊ ဗြဟ္မာနောဗြဟ္မာနံ၊ ဥဇ္ဈေသေတွာ
ဂန္ဓမာလာဒိ-ဟတ္တာ မဟာပုရိသဿ သန္တိကံ ဗောဓိပလ္လင်္ကံ အဂမံသု။ ဧဝံ ဂတေသု
စ ပန တေသု-

The proclamation of Victory

400. When the heavenly hosts beheld the army of Māra taking to flight, the nāgas among them sent messengers to the naga realm, the Suppanṇas to their kingdom, the deities to heaven, and the Brahmas to the Bramā world, saying, "Māra has been defeated, Prince Siddhattha has triumphed, let us honour him at his victory," drew near the Great Being, going up to his Bodhi seat. And they thus advanced {singing}:

"ဇယော ဟိ ဗုဒ္ဓဿ သိရီမတော အယံ၊
မာရဿ စ ပါဝိမတော ပရာဇယော။
ဥဇ္ဈေသယံ ဗောဓိမဏ္ဍေ ပမောဒိတာ၊
ဇယံ တဒါ နာဂဂဏာ မဟေသိနော။

For this is the victory to the illustrious Buddha, and defeat to Mara the Evil One. So did the hosts of

nagas overcome with joy then proclaim at the foot of the Bodhi tree the victory of the Great sage.

“ဇေယျာ ဟိ ဗုဒ္ဓဿ သိရီမတော အယံ၊
မာရဿ စ ပါပိမတော ပရာဇေယော။
ဥဇ္ဈေသယံ ဗောဓိမဏ္ဍေ ပမောဒိတာ၊
သုပဏ္ဏသံဃာပိ ဇယံ မဟေသိနော။

For this is the victory to the illustrious Buddha, and defeat to Mara the Evil One. So did the bands of sapannas overcome with joy then proclaim at the foot of the Bodhi tree the victory of the Great sage.

“ဇေယျာ ဟိ ဗုဒ္ဓဿ သိရီမတော အယံ၊
မာရဿ စ ပါပိမတော ပရာဇေယော။
ဥဇ္ဈေသယံ ဗောဓိမဏ္ဍေ ပမောဒိတာ၊
ဇယံ တဒါ ဒေဝဂဏာ မဟေသိနော။

For this is victory to the illustrious Buddha, and defeat to Mara the Evil One. So did the hosts of deities overcome with joy then proclaim at the foot of the Bodhi tree the victory of the Great Sage.

“ဇေယျာ ဟိ ဗုဒ္ဓဿ သိရီမတော အယံ၊
မာရဿ စ ပါပိမတော ပရာဇေယော။
ဥဇ္ဈေသယံ ဗောဓိမဏ္ဍေ ပမောဒိတာ၊
ဇယံ တဒါ ဗြဟ္မဂဏာပိ တာဒိနော”တိ။

For this is victory to the illustrious Buddha, and defeat to Mara the Evil One. So did the hosts of Brahmas overcome with joy then proclaim at the foot of the Bodhitree the victory of the Steadfast Sage.

၄၀၁။ အဝသေသာ ဒသသု စက္ကဝါဠသဟဿေသု ဒေဝတာ
မာလာဂန္ထဝိလေပနေဟိ စ ပူဇယမနာ နာနပ္ပကာရာ ထုတိယော စ ဝဒမာနာ အဋ္ဌသု။
ဇေဝံ အနတ္ထဂီတေယေဝ သဒ္ဓိဇေယ မဟာပုရိသော မာရဗလံ ဝိဓမေတော စိဝဇ္ဇပရိ
ပတမာနေဟိ ဗောဓိရူ ဂွေကုံရေဟိ ရတ္တပဝါဠပလ္လဝေဟိ ဝိယ ပူဇိယမာနော

ပဌမယာမေ ပုဗ္ဗေနိဝါသဉာဏံ အနုဿာရိတွာ၊ မဇ္ဈိမယာမေ ဒိဗ္ဗစက္ခု ဝိသောဓေတွာ၊
ပစ္ဆိမယာမေ ပဋိစ္စသမုပ္ပါဒေ ဉာဏံ ဩတာရေသိ။ အထဿ ဒွါဒသပဒိကံ ပစ္စယာ-
ကာရံ ဝဇ္ဇဝိဝဇ္ဇဝေသနံ အနုလောမပဋိလောမတော သမ္ပဿန္တဿ ဒေသသဟဿီ
လောကဓာတု ဥဒကပရိယန္တံ ကတွာ ဒွါဒသက္ခတ္တံ သမ္ပကမ္ပိ။

The Great Being Gains Omniscience

401. The remaining deities of the ten thousand world systems stood there honouring him with garlands, perfumes, and ointments and singing his praises in diverse ways. While the sun was still shining above, the Great Being thus dispersed Māra's army; being honoured with the offerings in the form of the young leaves from the Bodhi tree falling on his robe, as though with shoots of red coral, he entered into the knowledge of previous existences in the first watch of the night; in the second watch he purified his divine eye; and in the final watch gained an insight into the knowledge of the interdependent causal origins, As he continued to reflect on the nature of the causal antecedents which consist of twelve constituents, in their direct and inverse relations in progressive and regressive evolution, the ten thousand world systems quaked twelve times up to the very limits of the ocean.

မဟာပုရိသေ ပန ဒေသသဟဿီလောကဓာတု ဥဒ္ဓာဒေတွာ အရုဏုဂ္ဂ-
မနဝေလာယ သဗ္ဗညုတညာဏံ ပဋိဝိဇ္ဇန္တေ သကလဒေသသဟဿီ လောကဓာတု
အလင်္ကတပဋိယတ္တာ အဟောသိ။

When the Great Being gained penetrative insight into omniscient knowledge at dawn, making the ten thousand world systems resound, the entire ten thousand[76] worlds assumed a festive garb.

၄၀၂။ ပါဏိနစက္ကဝါဠမုခဝဇ္ဇိယံ ဥဿာပိတာနံ ဇောနံ ပဋ္ဌာကာနံ ရံသိယော
ပစ္ဆိမစက္ကဝါဠမုခဝဇ္ဇိယံ ပဟရန္တိ၊ တထာ ပစ္ဆိမစက္ကဝါဠမုခဝဇ္ဇိယံ ဥဿာပိတာနံ
ပါဏိနစက္ကဝါဠမုခဝဇ္ဇိယံ၊ ဒက္ခိဏစက္ကဝါဠ-မုခဝဇ္ဇိယံ ဥဿာပိတာနံ ဥတ္တရစက္က-
ဝါဠမုခဝဇ္ဇိယံ၊ ဥတ္တရစက္ကဝါဠမုခဝဇ္ဇိယံ ဥဿာပိတာနံ ဒက္ခိဏစက္ကဝါဠမုခဝဇ္ဇိယံ
ပဟရန္တိ၊ ပထဝိတလေ ဥဿာပိတာနံ ပန ဇောနံ ပဋ္ဌာကာနံ ဗြဟ္မလောကံ အာဟဗ္ဗ
အဋ္ဌသု၊ ဗြဟ္မလောကေ ဗဒ္ဓါနံ ပထဝိတလေ ပတိဋ္ဌဟိသု၊ ဒေသသဟဿ-

စက္ကဝါဠေသု ပုပ္ဖုပဂရက္ခာ ပုပ္ဖံ ဂဏီသု၊ ဖလူပဂရက္ခာ ဖလဝိဏ္ဏိဘာရဘရိတာ အဟေသု။ ခန္ဓေသု ခန္ဓပဒုမာနိ ပုပ္ဖိသု၊ သာခါသု သာခါပဒုမာနိ၊ လတာသု လတာပဒုမာနိ၊ အာကာသေ ဩလမ္ဗကပဒုမာနိ၊ သိလာတလာနိ ဘိန္တိတွာ ဥပရူပရိ သတ္တ သတ္တ ဟုတွာ ဒဏ္ဍကပဒုမာနိ ဥဋ္ဌဟိသု။ ဒေသသဟဿိ လောကဓာတု ဝဇ္ဇေတွာ ဝိဿဋ္ဌမာလာဂုဠာ ဝိယ သုသန္ဓတပုပ္ဖသန္ဓာရော ဝိယ စ အဟောသိ။ စက္ကဝါဠန္တရေသု အဋ္ဌယောဇနသဟဿလောကန္တရိကာ သတ္တသုရိယပ္ပဘာယဝိ အနောဘာသိတပုဗ္ဗာ ဧကောဘာသာ အဟေသု၊ စတုရာသီတိယောဇန- သဟဿဂမ္ဘီရော မဟာသမုဒ္ဒေါ မရုရောဒကော အဟောသိ၊ နဒိယော နပ္ပဝတ္တိသု၊ ဇေဇ္ဇန္ဒာ ရူပါနိ ပဿိသု၊ ဇာတိဗဓိရာ သန္တံ သုဏီသု၊ ဇာတိဝိဋ္ဌသပ္ပိနော ပဒသာ ဂစ္ဆိသု၊ အန္တုဗန္တနာဒီနိ ဆိန္တိတွာ ပတိသု။

The world in festive Array

402. The radiance of the banners and streamers hoisted on the eastern ridge of the world sphere spread as far as the western ridge. Similarly, the radiance of the banners and streamers hoisted on the western ridge, the northern ridge, and the southern ridge spread as far as the eastern, southern, and northern ridges respectively. And the radiance of the banners and streamers hoisted on the surface of the earth remained in constant contact with the world of Brahma, and that or those held aloft in the world of Brahma penetrated to the surface of the earth. Flowering trees in the ten thousand world spheres blossomed forth. Fruit-bearing trees were weighted down with clusters of fruit. Flowers that bloom on tree trunks, branches and creepers blossomed in their respective places. Lotuses on stalks sprang in clusters of seven, breaking through rocky surfaces, and were heaped layer upon layer. The ten thousand world systems revolved and remained like a wreath of garlands tossed about or like a well-arranged spread of flowers. The intervening regions of eight thousand yojanas between the world spheres which had not been lit before even with the radiance of seven suns shining together became one mass of light. The great ocean eighty-four thousand yojanas deep turned into sweet water. Rivers ceased to flow. Those blind from

birth were able to see objects, those deaf from birth were able to hear sounds, and those crippled from birth walked on their feet. Bonds and fetters broke loose and fell apart.

၄၀၃။ ဧဝံ အပရိမာဏေန သိရိဝိဘဝေန ပူဇိယမာနော မဟာပုရိသော အနေကပ္ပကာရေသု အစ္စရိယဓမ္မေသု ပါတုဘူတေသု သဗ္ဗညုတညာဏံ ပဋိဝိဇ္ဈိတွာ သဗ္ဗဗုဒ္ဓါနံ အဝိဇေဟိတံ ဥဒါနံ ဥဒါနေသိ -

The Ecstatic Utterance

403. Being thus honoured with unlimited glory and splendour, whilst manifold wondrous happenings were taking place, he gained penetrative insight into the knowledge of omniscience and made the ecstatic utterance customary with all Buddhas:

“အနေကဇာတိသံသာရံ သန္ဓာဝိသံ အနိဗ္ဗိသံ။

ဂဟကာရံ ဂဝေသန္တော, ဒုက္ခာ ဇာတိ ပုနပ္ပုနံ။

Seeking the builder of the house I sped along many births in Samsara but to o avail; ill is birth again and again”.

ဂဟကာရက ဒိဋ္ဌောသိ, ပုန ဂေဟံ န ကာဟသိ။

သဗ္ဗာ တေ ဖာသုကာ ဘဂ္ဂါ, ဂဟက္ခန္ဓံ ဝိသင်္ခတံ။

ဝိသင်္ခါရဂတံ ဝိတ္တံ, တဏှာနံ ခယမဇ္ဈဂါ”တိ။

O builder of the house, you are seen. Do not build the house again! All your beams are broken, and the ridgepole is shattered. The mind that has gone beyond things composite has attained the destruction of the cravings”.⁹⁷

ဣတိ တုသိတပုရတော ပဋာယ ယာဝ အယံ ဗောဓိမဏ္ဍော သဗ္ဗညုတပ္ပတ္တိံ, ဧတ္တကံ ဌာနံ အဝိဒူရေနိဒါနံ နာမာတိ ဝေဒိတဗ္ဗံ။

All the incidents commencing with his departure from the heaven of Tusita and ending with the attainment of Omniscience should be known as the Intermediate Epoch.

အဝိဒူရေနိဒါနကထာ နိဋ္ဌိတာ။

၃. သန္တိကေနိဒါနကထာ

၄၀၄။ “သန္တိကေနိဒါနံ ပန ‘ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ဇေတဝနေ အနာထဝိဇ္ဇာကဿ အရာမေ။ ဝေသာလိယံ ဝိဟရတိ မဟာဝနေ ကူဋာဂါရ-
သာလာယ’န္တိ ဝေံ တေသု တေသု ဌာနေသု ဝိဟရတော တသ္မိံ တသ္မိံ ဌာနေယေဝ
လဗ္ဘတိ” တိ ဝုတ္တံ။ ကိဉ္ဇာပိ ဝေံ ဝုတ္တံ, အထ ခေါ ပန တမ္ပိ အာဒိတော ပဋ္ဌာယ ဝေံ
ဝေဒိတဗ္ဗံ-ဥဒါနံဥဒါနေတွာ ယေပလ္လကေ နိသိန္ဒဿ ဟိ ဘဂဝတော တေဒဟောသိ
“အဟံ ကပ္ပသတသဟဿာဓိကာနိ စတ္တာရိ အသင်္ချေယျာနိ ဣမဿ ပလ္လင်္ကဿ
ကာရဏာ သန္ဓာဝိ, ဧတ္တ ကံ မေ ကာလံ ဣမသေဝ ပလ္လင်္ကဿ ကာရဏာ
အလင်္ကတသိသံ ဂီဝါယ ဆိန္တိတွာ ဒိန္တံ, သုအဉ္စိတာနိ အင်္ဂီနိ ဟဒယမံသဉ္စ
ဥဗ္ဗဇ္ဈေတွာ ဒိန္တံ, ဇာလိကုမာရသဒိသာ ပုတ္တာ ကဏ္ဍာဇိနကုမာရိသဒိသာ စိတရော
မဒ္ဓိဒေဝိသဒိသာ ဘရိယာယော စ ပရေသံ ဒါသတ္တာယ ဒိန္တံ, အယံ မေ ပလ္လကော
ယေပလ္လကော ဝရပလ္လကော စ။ ဧတ္တ မေ နိသိန္ဒဿ သင်္ကပ္ပိ ပရိပုဏ္ဏာ, န တာဝ
ဣတော ဥဋ္ဌဟိဿာမီ” တိ အနေကကောဋိသတသဟဿာ သမာပတ္တိယော
သမာပဇ္ဇန္တော သတ္တာဟံ တတ္ထေဝ နိသိန္ဒိ။ ယံ သန္ဓာယ ဝုတ္တံ “အထ ခေါ ဘဂဝါ
သတ္တာဟံ ကေပလ္လကေန နိသိန္ဒိ ဝိမုတ္တိသု ခပဋိသံဝေဒိ” တိ။

THE RECENT EPOCH

(Santike Nidāna)

The Seven Weeks: The First Week

404. The Recent Epoch is said to be met with in the numerous instances which make reference to his stay in various places, with such statements as “The Blessed One was dwelling at Sāvatti in the monastery of Anāthapiṇḍika in Jeta’s Grove”, or “He was dwelling at Vesālī in the Gabled Hall in Mahāvana”. Even though it has been so stated, it should, however, be followed from the beginning in the following manner:

It so occurred to the Blessed One even while he was seated there, having made his ecstatic utterance: “I pursued my course in Saṃsāra for four *asāṅkheyyas* and a hundred thousand aeons in order to gain this throne of victory. It is for the sake of this throne of victory that during this long interval I severed my crowned head from my neck and gave it away, gave away my collyrium-

painted eyes, tore out the flesh from my heart and gave it away, and gave away to work as slaves for others such sons as Prince Jāli, such daughters as Kanhājīnā, and such wives as Princess Maddī. This, my throne of victory, is a unique throne. Whilst seated here all my aspirations have come to pass, and I will not rise from it yet." And he sat there for seven weeks, entering into many hundred thousand crores of attainments. With reference to it, it has been said. "Therefore the Blessed One sat continuously for seven days experiencing the bliss of emancipation."

၄၀၅။ အထ ကေစွာနံ ဒေဝတာနံ "အဋ္ဌာပိ နန သိဒ္ဓတ္ထဿ ကတ္တဗ္ဗကိစ္စံ အတ္ထိ၊ ပလ္လကံသိဉ္စိ အာလယံ န ဝိဟေတိ"တိ ပရိဝိတက္ကော ဥဒပါဒိ။ သတ္တာ ဒေဝတာနံ ပရိဝိတက္ကံ ဥတ္တာ တာသံ ဝိတက္ကဝုပသမနတ္ထံ ဝေဟာသံ အဗ္ဘုဂ္ဂန္တိ ယမကပါဋိဟာရိယံ ဒေသေသိ။ မဟာဗောဓိမဏ္ဍသိဉ္စိ ကတပါဋိဟာရိယဉ္စ၊ ဉာတိသမာဂမေ ကတပါဋိဟာရိယဉ္စ၊ ပါထိကပုတ္တသမာဂမေ ကတပါဋိဟာရိယဉ္စ၊ သဗ္ဗံ ကဏ္ဍဗ္ဗရက္ခမူလေ ယမကပါဋိဟာရိယသဒိသံ အဟောသိ။

The Shrine of the Steadfast Gaze

405. Some of the deities there began to reflect, "Even this day Siddhattha for certain has a further duty to perform, but he has not given up his attachment to the throne of victory." The teacher knew their reflection, and in order to dispel their doubts rose into the air and performed the miracle of the double. The miracle performed at the seat of the great Bodhi, that performed in the assembly of his kinsmen, or that performed before Pātikaputta, all of them were like the miracle of the double performed at the foot of the Gaṇḍamba tree.

ဝေ သတ္တာ ကုမိနာ ပါဋိဟာရိယေန ဒေဝတာနံ ဝိတက္ကံ ဝုပသမေတွာ ပလ္လကံတော ဤသကံ ပါဋိနိသိသိတေ ဥတ္တရဒိသာဘာဂေ ဌတွာ "ကုမသိ ဝတ မပလ္လကေ သဗ္ဗဉာတညာဏံ ပဋိဝိဒ္ဓန္တိ စတ္တာရိ အသဇျယျာနိ ကပ္ပသတ- သာဿဉ္စ ပုရိတာနံ ပါရမီနံ ဗလာဓိဂမဌာနံ ပလ္လကံ ဗောဓိရက္ခဉ္စ အနိမိသေဟိ အက္ခိဟိ ြလောကယမာနော သတ္တာဟံ ဝိတိနာမေသိ၊ တံ ဌာနံ အနိမိသစေတိယံ နာမ ဇာတံ။

Having thus dispelled the doubts of the deities with this miracle, the Teacher, who reflected, "It is on this seat that I have attained Omniscience," stood in a somewhat easterly direction towards the North of the throne of victory where he had attained the fruition of the Perfections which he had fulfilled during four *asaṅkheyyas* and a hundred thousand aeons. And that spot came to be known as the Shrine of the Steadfast Gaze.

အထ ပလ္လင်္ကဿ စ ဌိတဌာနဿ စ အန္တရာ စ ကံမံ မာပေတွာ ပုရုတ္ထိမပစ္ဆိမတော အာယတေ ရတနစကံမေ စကံမန္တော သတ္တာဟံ ဝိတိနာမေသိ၊ တံ ဌာနံ ရတနစကံမစေတိယံ နာမ ဇာတံ။

The Shrine of the Jewelled Cloister

Then, creating a cloister between the throne of victory and the place where he had stood, [78] he spent seven days pacing up and down that jeweled cloister which lay from East to West. And that spot came to be known as the Shrine of the Jeweled Cloister.

စတုတ္ထေ ပန သတ္တာဟေ ဟေမိတော ပစ္ဆိမုတ္တရဒိသာဘာဂေ ဒေဝတာ ရတနဃရံ မာပယိသု၊ တတ္ထ ပလ္လင်္ကေန နိသီဒိတွာ အဘိဓမ္မပိဋကံ ဝိသေသတော စေတ္ထ အနန္တနယံ သမန္တပဌာနံ ဝိစိနန္တော သတ္တာဟံ ဝိတိနာမေသိ။ အဘိဓမ္မိကာ ပနာဟု "ရတနဃရံ နာမ န သတ္တရတနမယံ ဂေဟံ၊ သတ္တန္တံ ပန ပကရဏာနံ သမ္ပသိတဌာနံ 'ရတနဃရန္တိဝုစ္စတိ' တိ။ ယသ္မာ ပနေတ္ထ ဥဘောပေတေ ပရိယာယာ ယုဇ္ဇန္တိ၊ တသ္မာ ဥဘယမ္ပေတံ ဂဟေတဗ္ဗမေဝ။ ဓာတော ပဌာယ ပန တံ ဌာနံ ရတနဃရစေတိယံ နာမ ဇာတံ။

The Shrine of House of Gems

During the fourth week the deities created a house of gems at a spot to the Northwest of the Bodhi. And he spent seven days there reflecting carefully on the contents of the entire set of treatises in the Abhidhamma Piṭaka with its endless methods of exposition. But the members of the School of Abhidhamma say that the house of gems here does not signify a house built with gems, but is the place where he had cogitated upon the seven books of Abhidhamma. Since both interpretations are applicable here, both

explanations should be accepted. Therefore that spot came to be known as the Shrine of the House of Gems.

၄၀၆။ ဇေဝံ ဗောဓိသမိပေယေဝ စတ္တာရိသတ္တာဟာနိ ဝိတိနာမေတွာ ပဉ္စမေ သတ္တာဟေ ဗောဓိရုက္ခမူလာယေန အပေါလနိဋ္ဌာဓောတေနပသကံမိ၊ တတြာပိ မ္ဗေဝိနိနန္ဒောယေဝ ဝိမုတ္တိသုခံ ပဋိသံဝေဒေန္တော နိသီဒိ။

တသ္မိံ သမယေ မာရော ဒေဝပုတ္တော "တ္ထေကံ ကာလံ အနုဗန္ဓန္တော ဩတရာပေက္ခောပိ ဣမဿ န ကိဉ္စိ ခလိတံ အဒ္ဓသံ၊ အတိက္ကန္တောဒါနိ သေ မမ ယေ"န္တိဒေါမနဿပုတ္တော မဟာမဂ္ဂေ နိသီဒိတွာ သောဠသ ကာရဏာနိ စိန္တေန္တော ဣဝံ သောဠသ လေခါ ကမ္မိ - "အဟံ သောဝေ ဝိယ ဒါနပါရမီ န ပူရေသီ၊ တေနမိ ဣမိနာ သဒိသော န ဇာတော"တိ ဧကံ လေခံ ကမ္မိ။ တထာ "အဟံ သောဝေ ဝိယ သီလပါရမီ၊ နေက္ခမ္ပပါရမီ၊ ပညာပါရမီ၊ ဝီရိယပါရမီ၊ ခန္တိပါရမီ၊ သစ္စပါရမီ၊ အဓိဋ္ဌာနပါရမီ၊ မေတ္တာပါရမီ၊ ဥပေက္ခာပါရမီ န ပူရေသီ တေနမိ ဣမိနာ သဒိသော န ဇာတော"တိ ဒဿမံ လေခံ ကမ္မိ။ တထာ "အဟံ သောဝေ ဝိယ အသာဓာရဏဿ ဣန္ဒြိယပရောပရိယတ္တဉာဏဿ ပဋိဝေဓာယ ဥပနိဿယဘူတာ ဒဿ ပါရမီယော န ပူရေသီ၊ တေနမိ ဣမိနာ သဒိသော န ဇာတော"တိ ဧကေဒဿမံ လေခံ ကမ္မိ။ တထာ "အဟံ သောဝေ ဝိယ အသာဓာရဏဿ အာသယာနုသယဉာဏဿ၊ မဟာကရုဏာသမာပတ္တိဉာဏဿ၊ ယမကပါဋိဟိရဉာဏဿ၊ အနာဝရဉာဏဿ၊ သဗ္ဗညုတဉာဏဿ ပဋိဝေဓာယ ဥပနိဿယဘူတာ ဒဿ ပါရမီယော န ပူရေသီ၊ တေနမိ ဣမိနာ သဒိသော န ဇာတော"တိ သောဠသမံ လေခံ ကမ္မိ။ ဇေဝံ ဣမေဟိ ကာရဏေဟိ မဟာမဂ္ဂေ သောဠသ လေခါ ကမ္မမာနော နိသီဒိ။

Māra's Sixteen Lines

406. Having thus spent four weeks near the Bodhi tree, in the fifth week he repaired to the Ajapāla Banyan tree from the foot of the Bodhi tree. There too he sat cogitating upon the Dhamma and experiencing the bliss of emancipation.

At that time the *devaputta* Māra, thought to himself, "All this while I have pursued him waiting for an opportunity to seize him, but I have discovered no fault in him; he has now gone beyond my control"; and seated on the highway dejected and downcast, he drew sixteen lines on the ground thinking of sixteen things. He drew one line thinking, "I have not fulfilled the Perfection of

Generosity as he has; therefore I have not become like him." Similarly, thinking, "I have not fulfilled the Perfections of Morality, Renunciation, Wisdom, Effort, Patience, Truth, Resolution, Amity and Equanimity as he has; therefore I have not become like him," he drew [as far as] the tenth line. He drew the eleventh line thinking, "I have not fulfilled, as he has, the Ten Perfections which serve as the basis for the realization of the unique knowledge of the sensory faculties of others, and therefore I have not become like him." Again, thinking, "I have not fulfilled as he has, the Ten Perfections which are the bases for the unparalleled knowledge of inclinations and dispositions, of the attainment of great compassion, of the miracle of the double of the removal of obstructions, and of omniscience; therefore I have not become like him," he drew [as far as] the sixteenth line. For these reasons he was seated on the highway drawing sixteen lines in that manner.

၄၀၇။ တသို့ သမယေ တဏှာ, အရတိ, ရဂါတိ တိသော မာရဓိတရော "ပိတာ နော န ပညာယတိ, ကဟံ န ခေါ တေရဟိ"တိ ဩလောကယမာနာ တံ ဒေါမနဿပုတ္တံ ဘူမိ ဝိလေခမာနံ နိသိန္တံ ဒိသ္မာ ပိတု သန္တိကံ ဂန္ထိ "ကသ္မာ, တာတ, ဒုက္ခံ ဒုမ္မနော"တိ ပုစ္ဆိသု။ အမ္မာ, အယံ မဟာသမဏော မယံ ဝသံ အတိက္ကန္တော, ဧတ္တကံ ကာလံ ဩလောကေန္တော ဩတာရမဿ ဒဠှံ နာသက္ခိ, တေနာဟံ ဒုက္ခံ ဒုမ္မနောတိ။ ယဒိ ဇဝံ မာ စိန္တယိတ္ထ, မယမေတံ အတ္တနော ဝသေ ကတ္တာ အာဒါယ အာဂမိဿာမာတိ။ န သက္ကာ, အမ္မာ, ဧသော ကေနစိ ဝသေ ကာတုံ, အစလာယ သဒ္ဓါယ ပတိဋ္ဌိတော ဧသော ပုရိသောတိ။ "တာတ မယံ ဣတ္ထိယော နာမ ဣဒါနေဝ နံ ရာဂပါသာဒီဟိ ဗန္ဓိတော အာနေဿာမ, တုမေ မာ စိန္တယိတ္ထ"တိ ဘဂဝန္တံ ဥပသကံမိတ္တာ "ပါဒေ တေ သမဏ ပရိစာရေမာ"တိ အာဟံသု။ ဘဂဝါ ဝ တာသံ ဝစနံ မနသိ အကာသိ, န အက္ခိနိ ဥဗ္ဗိလေတွာ ဩလောကေသိ, အနတ္တရေ ဥပဓိသင်္ခယေ ဝိပုတ္တမာနသော ဝိဝေကသုခဉ္စေဝ အနဘဝန္တော နိသိဒိ။

The Daughters of Māra

407. At that time Taṇhā, Aratī and Ragā,⁹⁸ the three daughters of Māra, looked for him, saying, "Our father is not to be Desire, Aversion, and Lust".

seen, where could he be now?"; they saw him, dejected as he was, scratching on the ground. Seeing him, they ran to their father and asked, "Father, why are you so sad and downhearted?"

"My dears, this Great Recluse has now passed beyond my control, I have watched for so long, yet have not been able to see an opportunity to seize him. Therefore I am sad downhearted." [79]

"If that be so do not vex yourself. We will bring him under our power and lead him to you."

"No, my dears, no one can bring him under his power. This man is firmly established in his unwavering faith"

"But, dear father, we are women; we will ensnare him in such bonds as the passions and bring him to you. Do not be worried," said they; and drawing near the Blessed One they said to him. "O monk, we will attend on you as your wives." The Blessed One neither paid any attention to what they said nor opened his eyes to look at them. As his mind had reached the state of perfect emancipation on the destruction of all material substrata, he sat there experiencing the bliss of absolute calm.

၄၀၈။ ပုန ဗာရဇိတရော "ဥစ္စာဝစ ခေါ ပုရိသာနံ အဓိပ္ပါယာ, ဧကသန္တိ ကုမာရိကာသု ပေမံ ဟောတိ, ဧကသန္တိ ပဌမဝယေ ဌိတာသု, ဧကသန္တိ မဇ္ဈိမဝယေ ဌိတာသု, ယံ နူန မယံ နာနပ္ပကာရေဟိ ရူပေဟိ ပလောဘေယျာမာ"တိ ဧကမေကာ ကုမာရိဝဏ္ဏာဒိဝေနေ သတံ သတံ အတ္တဘာဝေ အဘိနိဗ္ဗိနိတ္တာ ကုမာရိယော, အဝိဇာတာ, သင်္ကိဝိဇာတာ, ဒုဝိဇာတာ, မဇ္ဈိမိတ္ထိယော, မဟိတ္ထိယော ဝ ဟုတ္တာ ဆက္ခတ္တုတဂဝန္တံ ဥပသင်္ကမိတ္တာ "ပါဒေ တေ သမဏ ပရိတရေမာ"တိ အာဟံသု။ တဗ္ဗိ တဂဝါ န မနသာကာသိ, ယထာ တံ အနတ္တရေ ဥပဝိသင်္ခယေဝ ဝိမုတ္တော။

408. Then again the daughters of Māra went up to the Blessed One six times, saying, "O monk, we will attend on you as your wives," each one having miraculously presented herself in a hundred different guise as virgins, as women who had not borne children, who had given birth to one child, or who had had two children, or as women in middle age, or as elderly women, thinking

to themselves, "Varied are the expectations of men; some are attracted by virgins, some by women in the prime of youth, some by women in middle age, and some others by older women. Let us then entice him in all possible ways. And the Blessed One paid no attention even to that, for he had gained perfect emancipation on the destruction of all material substrata.

ကောသိ ပနာစရိယာ ဝဒန္တိ "တာ မဟိတ္ထိဘာဝေန ဥပဂတာ ဒိသ္မာ ဘဂဝါ 'ဝေမေဝံ တော ခဏ္ဍဒန္တာ ပလိတကေသာ ဟောန္တု'တိ အဓိဋ္ဌာသီ"တိ, တံ န ဂဟေတဗ္ဗံ။ န ဟိ သတ္တာ ဝေရူပံ အဓိဋ္ဌာနံ ကရေတိ။ ဘဂဝါ ပန "အပေထ တုမေ, ကိ ဒိသ္မာ ဝေဝိယမထ, ဝေရူပံ နာမ အဝိတရာဂါဒိနံ ပုရတော ကာတုံ ယုတ္တံ, တထာဂတဿ ပန ရာဂေါ ပဟိနော, ဒေါသော ပဟိနော, မောဟော ပဟိနော"တိ အတ္တနော ကိလေသပ္ပဟာနံ အာရဗ္ဗ ဣမာ ဓမ္မပဒေ ဗုဒ္ဓဝဂ္ဂေ ဒွေ ဂါထာ ဝဒန္တော ဓမ္မံ ကထေသိ။

But some teachers say that when the Blessed One saw them approaching him disguised as elderly women he resolved that they should continue to remain like that forever, with their broken teeth and grey hair. This should not be accepted, for the Teacher would not make such a resolution. But the Blessed One said, "Go away from here. To what purpose do you strive thus? It is not proper that you should act thus even in the presence of those who have not overcome their lust. As for the Tathāgata, he has overcome lust, ill-will, and delusion" And he preached to them a discourse with the following two verses dealing with his destruction of defilements, which occur in the Buddhavagga of the Dhammapada:⁹⁹

"ယဿ ဇိတံ နာဝဇီယတိ, ဇိတမဿ နောယာတိ ကောစိ လောကေ။
တံ ဗုဒ္ဓမနန္တဂေါစရံ, အပဒံ ကေန ပဒေန နေဿထ။

He whose conquest cannot be wrested away from him,
and none in the world⁰¹ pursues the conquest he has made,
by what path can you lead him, the Enlightened One, of
limitless ken, the path-free?

⁹⁹. DhP 197-80.

⁰¹. I.e. the Defilements.

“ယဿ ဇာလိနိ ဝိသတ္တိကာ၊ တဏှာ နတ္ထိ ကုဟိန္တိ နေတဝေ။
 တံ ဗုဒ္ဓမနန္တဂေါစရံ၊ အပဒံ ဧကေန ပဒေန နေဿထာ”တိ။

He to whom there exists no ensnaring worldly attachment to craving to lead him astray anywhere, by what path can you lead him, the Enlightened One, of limitless ken, the path-free?

တာ “သစ္စံ ကိရ နော ဝိတာ အဝေါစ၊ အရဟံ သုဂတော လောကေ န ရာဂေန သုဝါနယော”တိ- အာဒိနိ ဝတ္တာ ဝိတု သန္တိကံ အဂမံသု။

They returned to their father telling each other, “Truly has our father spoken; the Sugata is the Worthy One in the world, [80] for he cannot easily be led away by worldly desire,”

၄၀၉။ တဂဝါပိ တတ္ထ သတ္တာဟံ ဝီတိနာမေတွာ မုစလိန္ဒမူလံ အဂမာသိ။
 တတ္ထသတ္တာဟဝဒ္ဓလိကာယ ဥပ္ပန္နာယ သီတာဒိပဋိဇာဟနတ္ထံ မုစလိန္ဒေန နာဂရာဇေန
 သတ္တကုတ္တု၊ ဘောဂေဟိ ပရိက္ခိတ္တော အသမ္မာဓာယ ဂန္ဓကုဋိယံ ဝိဟရန္တော ဝိယ
 ဝိမုတ္တိသုခံ ပဋိသံဝေဒိယမာနော သတ္တာဟံ ဝီတိနာမေတွာ ရာဇာယတနံ
 ဥပသကံမိ၊ တတ္ထပိ ဝိမုတ္တိသုခံ ပဋိသံဝေဒိယမာနောယေဝ နိသီဒိ။ ဣတ္ထဝတာ
 သတ္ထ သတ္တာဟာနိ ပရိပုဏ္ဏာနိ။ ဣတ္ထန္တရေ နေဝ မုခဓောဝနံ၊ န သရီရပဋိငွေ့နံ၊
 န အာဟာရကိစ္စံ အဟောသိ၊ ဈာနသုခဖလသုခေနေဝ ဝီတိနာမေသိ။

Mucalinda

409. And the Blessed One spent seven days there and repaired to the Mucalinda tree. There he spent a week in perfect security, experiencing the bliss of emancipation as though inside his scented bedchamber, seated within the folds of the *nāga* kin Mucalinda⁰² who had wound his coils round him seven times to ward off the cold and other inclemencies, when rainy weather continued for a whole week. From there he went to the Rājāyatana⁰³ tree. There too he sat experiencing the bliss of emancipation. With this he completed seven weeks. During this interval he did not [feel the need to] wash his face, attend to bodily ablutions and eat any food.

⁰². Named after the *Mucalinda* tree, *Barringtonia acutangula*, Sinhalese *midella*.

⁰³. *Buchania latifolia* (PED).

He spent the time in the bliss of the ecstasy of [jhāna] meditation, of the Path, and of the Fruits.

၄၁၀။ အထသ တသ္မိ သတ္တသတ္တာဟမတ္တကေ ကျေနပညာသတိမေ ဒိဝေသေ တတ္ထ နိသိန္ဒသ “မုခံ ဓောဝိဿာမီ”တိ စိတ္တံ ဥပပါဒိ။ သက္ကော ဒေဝါနမိန္ဒော အဂဒဟရိဋ္ဌကံ အာဟရိတွာ အဒါသိ၊ သတ္တာ တံ ပရိဘုဉ္စိ၊ တေနဿ သရီရဝဋ္ဌဉ္စ အဟောသိ။ အထသ သက္ကောယေဝ နာဂလတာဒန္တကဋ္ဌဉ္စေဝ မုခမောဝနဥဒကဉ္စ အဒါသိ။ သတ္တာ တံ ဒန္တကဋ္ဌ ခါဒိတွာ အနောတတ္တဒဟောဒကေန မုခံ ဓောဝိတွာ တတ္ထေဝ ရာဇာယတနမူလေ နိသိဒိ။

410. Then on the forty-ninth day, when the seven weeks were over, as he sat there he felt the need to wash his face. Sakka, the king of the deities, brought with him a medicinal myrobalan [gallnut] fruit. The Teacher ate it and with it his bowels were cleansed. Sakka next brought him a tooth stick of Nāgalatā wood and water for washing his face. And the Teacher used that toothstick, and washed his face with that water which was brought from the lake Anotatta, and again sat down there at the foot of the Rājāyatana tree.

၄၁၁။ တသ္မိ သမယေ တပုဿဘလ္လိကာ နာမ ဒွေဝါဏီဇာ ပဉ္စဟိ သကဋ-သတေဟိ ဥက္ကလာနေပဒါ မဇ္ဈိမဒေသံ ဂစ္ဆန္တော အတ္တနော ဉာတိသာလောဟိတာယ ဒေဝတာယ သကဋာနိ သန္တိရုဋ္ဌိတွာ သတ္ထု အာဟာရသမ္မာဒနေ ဥဿာဟိတာ မန္တဉ္စ မရုပ်ဏ္ဍိကဉ္စ အာဒါယ “ပဋိဂ္ဂဏှာတု နော၊ ဘန္တေ၊ ဘဂဝါ ဣမံ အာဟာရံ အနုကမ္ပံ ဥပါဒါယာ”တိ သတ္တာရံ ဥပသကံမိတွာ အဋ္ဌသု။ ဘဂဝါ ပါယာသ-ပဋိဂ္ဂဟဏဒိဝေယေဝ ပတ္တဿ အန္တရဟိတတ္တာ “န ခေါ တထာဂတာ ဟတ္ထေသု ပဋိဂ္ဂဏှန္တိ၊ ကိမိ န ခေါ အဟံ ပဋိဂ္ဂဏှေယျ”န္တိ စိန္တေသိ။ အထသ စိတ္တံ ဥတွာ စတုဟိ ဒိသာဟိ စတ္တာရော မဟာရာဇာနော ဣန္ဒနီလမဏိမယေ ပတ္တေ ဥပနာမေသု၊ ဘဂဝါ တေ ပဋိဂ္ဂဟိ။ ပုန မုဂ္ဂဝဏ္ဏသေလမယေ စတ္တာရော ပတ္တေ ဥပနာမေသု။ ဘဂဝါ စတုန္ဒရိ ဒေဝပုတ္တာနံ အနုကမ္မာယ စတ္တာရောပိ ပတ္တေ ပဋိဂ္ဂဟေတွာ ဥပရူပရိ ဌပေတွာ “ဧကော ဟောတူ”တိ အဓိဋ္ဌာသိ၊ စတ္တာရောပိ မုခဝဋ္ဋိယံ ပညာယမာနလေခါ ဟုတွာ မဇ္ဈိမေန ပမာဏေန ကေတ္တံ ဥပဂမိသု။ ဘဂဝါ တသ္မိ ပစ္စုဂ္ဂေ သေလမယေ ပတ္တေ အာဟာရံ ပဋိဂ္ဂဏှိတွာ ပရိဘုဉ္စိတွာ အနုမောဒနံ အကာသိ။ ဒွေ ဘာတရော ဝါဏီဇာ ဗုဒ္ဓဉ္စ ဓမ္မဉ္စ သရဏံ ဂန္တု

ရွှေဝါစိကာ ဥပါသကာ အဟေသုံ၊ အထ နေသံ “ဧကံ နော, ဘန္တေ, ပရိစ္ဆေဒဗ္ဗဌာန်
ဒေတ”တိ ဝဒန္တာနံ ဒက္ခိဏဟတ္ထေန အတ္တနော သီသံ ပရမသိတွာ ကေသဓာတုယော
အဒါသိ၊ တေ အတ္တနော နဂရေ တာ ဓာတုယော သုဝဏ္ဏသမုဂ္ဂဿ အန္တော
ပက္ခိပိတွာ စေတိယံ ပတိဋ္ဌာပေသုံ၊

Tapussa and Bhallika

411. At this time two merchants known as Tapassu and Bhalluka, who were travelling from the district of Ukkala to the Middle Country with a caravan of five hundred carts, were incited by a deity, a former blood-relation of theirs; and they stopped their carts to make a gift of food to the Teacher. They went to the Teacher taking with them a rice cake and a honey comb; they implored him, “O Lord, may the Blessed One accept this food from us with compassion towards us,” and stood beside him. Since his bowl had disappeared on the very day he accepted Sujātā’s milk rice, he began to wonder how he should accept it, for Tathāgatas do not receive food in their hands. Thereupon the four Guardian Deities who knew what he was thinking about came from the four directions bringing four bowls made of sapphire, and offered them to him. The Blessed One refused to accept them. They next brought him four bowls made of granite.⁶⁴ Out of consideration for the four deities the Blessed One accepted all the four bowls and placing one on top of the other resolved that they should become one. And these four became one bowl of medium size with distinct lines appearing at the mouth. The Blessed One accepted the food in that newly made bowl of granite and offered thanks. The two brothers who were merchants took refuge in the Buddha and the Dhamma [81] and became lay disciples uttering the [twofold formula. Then to them, who requested him. “Lord, give us something that we may continually honour.” he gave a few hair relics from his head having plucked them out stroking his head with right hand. Enshrining these relics they built a monument in their city

⁶⁴ Lit. “Stone of the colour of a green pea”.

၄၁၂။ သမ္ဗုဒ္ဓါသုဒ္ဓေါပိ ခေါ် တတော ဥဌာယ ပုန အပေါလနိဂြောဓမေဝ ဂန္တိ နိဂြောဓမူလေ နိသီဒိ။ အထဿ တတ္ထ နိသိန္ဒမတ္တဿေဝ အတ္တနာ အဓိဂတဿ ဓမ္မဿ ဂန္တိရတံ ပစ္စဝေက္ခန္တဿ သဗ္ဗဗုဒ္ဓါနံ အာစိဏ္ဏော “အဓိဂတော ခေါ မျာယံ ဓမ္မော”တိ ပရေသံ ဓမ္မံ အဒေသေတု ကဗျတာ ကာရပဝတ္တော ဝိတက္ကော ဥဒပါဒိ။ အထ ဗြဟ္မာ သဟမ္ပတိ “နဿတိ ဝတ ဘော လောကော၊ ဝိနဿတိ ဝတ ဘော လောကော”တိ ဒသဟိ စက္ကဝါဠသဟဿေဟိ သက္ကသုယာမသန္တသိတ- သုနိဗ္ဗိတဝသဝတ္ထိမဟာဗြဟ္မာနော အာဒါယ သတ္တု သန္တိကံ ဂန္တိ “ဒေသေတု၊ ဘန္တေ၊ ဘဂဝိ ဓမ္မ”န္တိအာဒိနာ နယေန ဓမ္မဒေသနံ အာယာစိ။

Brahmā's Solicitation

412. As for the Perfectly Enlightened One, he rose from there and made his way again to the Ajapāla Banyan tree and sat down at its foot. And the moment he sat there, as he was reflecting on the profundity of the Dhamma he had realized, there arose in him the thought customary with all Buddha, that he had realized the Dhamma but that he was not inclined to proclaim the Dhamma to others. Thereupon Brahmā Sahampati, exclaiming “Alas, the world is in peril! Alas, the world faces grave disaster!”, went before the Teacher rallying the Sakkas, Suyāmas, Santusitas, Sunimmita-vasavattis, and the Great Brahmās and implored him to proclaim the Teaching with such requests as, “Lord, may the Blessed One preach the Dhamma, may the Sugata preach the Dhamma.

၄၁၃။ သတ္တာ တဿ ပဋိညံ ဒတွာ “ကဿ န ခေါ အဟံ ပဌမံ ဓမ္မံ ဒေသေယျ”န္တိ စိန္တေန္တော “အာဠာရော ပဏ္ဍိတော၊ သော ဣမံ ဓမ္မံ ခိပ္ပံ အာဇာနိ-ဿတိ”တိ စိတ္တံ ဥပ္ပါဒေတွာ ပုန ဩလောကေန္တော တဿ သတ္တာဟကာလကတ-ဘာဝံ ဥတွာ ဥဒကံ အာဝဇ္ဇေသိ။ တဿာပိ အဘိဒေါသကာလကတဘာဝံ ဥတွာ “ဗဟူပကာရာ ခေါ မေ ပဉ္စဝဂ္ဂိယာ ဘိက္ခု”တိ ပဉ္စဝဂ္ဂိယေ အာရဟ္တ မနသိကာရံ ကတွာ “ကဟံ န ခေါ တေ ဇေတရဟိ ဝိဟရန္တိ”တိ အာဝဇ္ဇေန္တော “ဗာရာဏသီယံ ဣသိပတနေ မိဂဒါယေ”တိ ဥတွာ “တတ္ထ ဂန္တိ ဓမ္မစက္ကံ ပဝတ္တေဿာမိ”တိ ကတိပါဟံ ဗောဓိမဏ္ဍသာမန္တာယေဝ ပိဏ္ဏာယ စရန္တော ဝိဟရိတွာ အာသာဠိ-ပုဏ္ဏမာသီယံ “ဗာရာဏသီ ဂမိဿာမိ”တိ စာတုဒ္ဒသီယံ ပစ္စူသသမယေ ဝိဘာတာယ ရတ္တိယာ ကာလဿေဝ ပတ္တစိဝရမာဒါယ အဋ္ဌာရသယောဇနမဂ္ဂံ

ပဋိပန္နော အန္တရာမဂေ ဥပကံ နာမ အာဇီဝကံ ဒိသ္မာ တဿ အတ္တနော ဗုဒ္ဓဘာဝံ
အစိက္ခိတ္တာ တံ ဒိဝသံယေဝ သာယနသမယေ ဣသိပတနံ အဂမာသိ။

His Journey to Bārāṇasī

413. The Teacher gave him the assurance, and thinking to himself, "To whom am I to proclaim the Dhamma first?", he concluded, "Ālāra is wise, he will soon comprehend it"; but surveying again with his divine eye he perceived that he had died a week prior to then and directed his thoughts on Uddaka. Realizing that he too had died the previous evening he thought of the Pañcavaggiyas, saying to himself, "The monks of the Group of Five have been of great service to me." Reflecting, "Where would they be dwelling now?" he perceived that it was in the Deer Park at Bārāṇasī and made up his mind. "I will go there and set rolling the Wheel of the Dhamma. He spent a few days begging his alms in the neighbourhood of the Bodhi tree, and thinking of going to Bārāṇasī on the full-moon day of Asalhi he entered the highroad eighteen *yojanas* long, taking his bowl and robe early in the morning at daybreak on the fourteenth day of the fortnight. On the way he met the wandering ascetic Upaka and announced to him his attainment of Enlightenment, and on the same day he reached Isipatana in the evening.

၄၁၄။ ပဉ္စဝဂ္ဂိယာ ထေရာ တထာဂတံ ဒူရတောဝ အာဂစ္ဆန္တံ ဒိသ္မာ "အယံ
အာဂုသော သမဏော ဂေါတမော ပစ္စယဗဟုလ္လာယ အာဝတ္တိတ္တာ ပရိပုဏ္ဏကယော
ပိဏ္ဍိတေ ပုဂ္ဂလဗျာဒိဋ္ဌိယော ဟုတ္တာ အာဂစ္ဆတိ, ဣမဿ အဘိဝါဒနာဒိနိ န
ကရိဿာမ, မဟာကုလပသုတော ခေါ ပနေသ အာသနာဘိဟာရံ အရဟတိ,
တေနဿ အာသနမတ္ထံ ပညာပေဿာမာ"တိ ကတိကံ အကံသု။ ဘဂဝါ
သဒေဝကဿ လောကဿ စိတ္တာစာရံ ဇာနသမတ္ထေန ဉာဏေန "ကိ န ခေါ
ဣမေ စိန္တယိသု"တိ အာဝဇ္ဇေတွာ စိတ္တံ အညာသိ။ အထ နေ သဗ္ဗဒေဝမနုဿေသု
အနောဒိဿကဝသေန ဖရဏသမတ္ထံ မေတ္တစိတ္တံ သဒိပိတ္တာ ဩဒိဿကဝသေန
ဇ္ဈေစိတ္တေန ဖရိ။ တေ ဘဂဝတာ မေတ္တစိတ္တေန ဖုဋ္ဌာ တထာဂတေ ဥပသကံမန္တေ
သကာယ ကတိကာယ သဏ္ဌာတု အသက္ကောန္တာ အဘိဝါဒနပစ္စုဒ္ဓာနာဒိနိ
သဗ္ဗကိစ္စာနိ အကံသု, သမ္မာသမ္ဗုဒ္ဓဘာဝံ ပနဿ အဇာနမာနာ ကေဝလံ နာမေန
စ အာဂုသောဝါဒေန စ သမုဒါစရန္တိ။

The Pañcavaggiyas

414. The Elders of the Group of Five, seeing from afar the Tathāgata coming in their direction, made an agreement among themselves, "Friends, here comes the mendicant Gotama with body well nourished, faculties made active, and with body golden in colour as a result of his reversion to a life of luxury. We will no rise to receive him. Since he should be honored with a seat as he is born of noble family we will merely prepare a seat for him." The Blessed One, with his insight which has the power to reveal to him the thoughts that pass in the minds of beings of this world including the deities, reflected on what they were thinking and knew their thoughts. [82] Then, concentrating his thoughts of loving kindness which pervade all deities and men with no restriction, he directed them specifically on them. They were pervaded by the thoughts of loving kindness of the Blessed One, and were unable to abide by their decision as the Tathāgata gradually drew near them; and [so] they discharged all their obligations [to a guest] such as greeting him, rising to receive him and so forth, And as they were ignorant of his attainment of Enlightenment they continued to address him either by name or with the appellation "Friend".

၄၁၅။ အထွေအနား ဘဝါ "မာ ဝေါ, ဘိက္ခုဝေ, တထာဂတံ နာမေန စ အာရုဿောဝါဒေန စ သမုဒါစရထ, အရဟံ, ဘိက္ခုဝေ, တထာဂတော သမ္မာသမ္ဗုဒ္ဓေါ"တိ အတ္တနော ဗုဒ္ဓဘာဝံ သညာပေတွာ ပညတ္တေ ဝရဗုဒ္ဓါသနေ နိသိန္နော ဥတ္တရာသာဓုနက္ခတ္တယောဂေ ဝတ္တမာနေ အဋ္ဌာရသဟံ ဗြဟ္မကောဋီဟံ ပရိဝုတော ပဉ္စဝဂ္ဂိယေ ထေရေ အာမန္တေတွာ ဓမ္မစက္ကပ္ပဝတ္တနသုတ္တန္တံ ဒေသေသိ။ တေသု အညာသိကောဏ္ဍညတ္ထေရော ဒေသနာနုသာရေန ဉာဏံ ပေသေန္တော သုတ္တပရိယောသာနေ အဋ္ဌာရသဟံ ဗြဟ္မကောဋီဟံ သဒ္ဓိံ သောတာပတ္တိဖလေ ပတိဋ္ဌာသိ။ သတ္တာ တတ္ထေဝ ဝဿံ ဥပဂန္နိ ပုနဒိဝေသေ ဝပ္ပတ္တေရံ ဩဝဒန္တော ဝိဟာရေယေဝ နိသိဒ္ဓိံ, သေသာ စက္ကာရော ပိဏ္ဍာယ စရိသု။ ဝပ္ပတ္တေရော ပုဗ္ဗဏှေယေဝ သောတာပတ္တိဖလံ ပါပုဏီ။ ဧတေနေဝ ဥပါယေန ပုနဒိဝေသေ တဒ္ဓိယတ္တေရံ, ပုနဒိဝေသေ မဟာနာမတ္တေရံ, ပုနဒိဝေသေ အဿဇိတ္တေရန္တိ သဗ္ဗေ သောတာပတ္တိဖလေ ပတိဋ္ဌာပေတွာ ပဉ္စမိယံ ပက္ခဿ ပဉ္စပိ ဇေန သဒ္ဓိပိတေတွာ

အနတ္တလက္ခဏသုတ္တန္တံ ဒေသေသိ။ ဒေသနာပရိယောသာနေ ပဉ္စပိ ထေရာ
အရဟတ္တဖလေ ပတိဋ္ဌဟိသု။

The Proclamation of the wheel of the Dhamma

415. Then the Blessed One announced to them his attainment of Enlightenment saying. "Brethren, do not address the Tathāgata by his name or with the appellation, "Friend"; for O Brethren, the Tathāgata is the Worthy One, he is perfectly Enlightened." Seated in the seat prepared as became a Buddha and surrounded by eighteen crores of Brahmās, he addressed the Pañcavaggiya Elders and preached to them the Discourse of the Proclamation of the Wheel of the Dhamma,⁶⁵ while the lunar mansion Āsāḷha was on its descendant. Among these five, the Elder Aññāsikondañña, who began to direct his wisdom in accordance with the discourse, along with the eighteen crores of Brahmās, established himself in the Fruit of the Stream-Entrant stage at the conclusion of the Sutta. The Teacher, who took up his residence there for the rainy season, remained seated in the dwelling there on the following day giving instruction to the Elder Vappa. The other four went begging for alms. The Elder Vappa gained the Fruit of the Stream-Entrant stage in that very forenoon. In the selfsame manner he established all of them in the Fruit of the Stream – Entrant stage, the Elder Bhaddiya the next day, the Elder Mahānāma the next day, the Elder Assaji the next day, and on the fifth day of the lunar fortnight he summoned all five of them and preached to them the Discourse on the Characteristics of Egolessness.⁶⁶ At the conclusion of the discourse all the five Elders were established in the Fruit of Arahantship.

၄၁၆။ အထ သတ္တာ ယသကုလပုတ္တဿ ဥပနိဿယံ ဒိဿာ တံ
ရတ္တိဘဂေ နိဗ္ဗိဇ္ဇိတွာ ဂေဟံ ပဟာယ နိက္ခန္တံ "ဧဟိ ယဿာ"တိ ပက္ခောသိတွာ
တသ္မိယေဝ ရတ္တိဘဂေ သောတာပတ္တိဖလေ, ပုနဒိဝသေ အရဟတ္တေ
ပတိဋ္ဌာပေတွာ, အပရေပိ တဿ သဟာယကေ စတုပက္ခာသ ဇနေ ဧဟိဘိက္ခု-
ပဗ္ဗဇာယ ပဗ္ဗာဇေတွာ အရဟတ္တံ ပါပေသိ။

⁶⁵. Dhammacakkapavattana Sutta, Vin I 10-12, SV 420-23.

⁶⁶. Anattalakkhana Sutta, Vin I 13-14, S III 66-68.

The Clansman Yasa

416. Subsequently the Teacher, who saw the clansman Yasa's good fortune to [be able to] attain the Paths, summoned him with the words "Come, Yasa" as he was going away at night, leaving his house behind with revulsion for it. He established him in the Stream-Entrant stage that very night and in Arahantship on the following day, and also gave ordination to his fifty-four companions with the formula, "Come, monks!" and established them in Arahantship as well.

၄၁၇။ ဝေဝေ လောကေ ကေသဠိယာ အရဟန္တေသု ဇာတေသု သတ္တာ
 ဝုတ္တဝေသာ ပဝါရေတွာ "စရထ, ဘိက္ခဝေ, စာရိက"န္တိ သဠိ ဘိက္ခု။ ဒိသာသု
 ပေသေတွာ သယံ ဥရုဝေလံ ဂစ္ဆန္တော အန္တရာမဂ္ဂေ ကပ္ပါသိကဝနသဏ္ဍေ တိသ
 ဇနေ ဘဒ္ဒဝဂ္ဂိယကုမာရေ ဝိနေသိ။ တေသု သဗ္ဗပစ္စိုမကော သောတာပန္နော,
 သဗ္ဗုတ္တမော အနာဂါမိ အဟောသိ။

The Bhaddavaggiyas

417. In this manner when there were sixty-one Arahants in the world, the Teacher, having spent the Rains, Retreat, performed the "Invitation" ceremony at its conclusion and sent the sixty monks in sixty different directions exhorting them with the words, "Wander forth, monks, on tours of service"; going himself on his way to Uruvelā he met the thirty Bhaddavaggiya (Members of the Happy Band) Princes in the Kappāsiya forest on the way thither and disciplined them in the Paths. The least advanced of them became a Stream-Entrant while the most progressive among them became a Non-Returner.

၄၁၈။ တေပိ သဗ္ဗေ ဇေတိဘိက္ခုဘာဝေနဝ ပဗ္ဗာဇေတွာ ဒိသာသု ပေသေတွာ
 ဥရုဝေလံ ဂန္တိ အမုဗ္ဗာနိ ပါဠိဟာရိယသဟဿာနိ ဒေသေတွာ
 ဥရုဝေလကဿပါဒယော သဟဿဇဇိလပရိဝါရေ တေဘာတိကဇဇိလေ
 ဝိနေတွာ ဇေတိဘိက္ခုဘာဝေနဝ ပဗ္ဗာဇေတွာ ဂယာသီသေ နိသီဒါပေတွာ
 အာဒိတ္ထပရိယာယဒေသနာယ အရဟတ္တေ ပတိဋ္ဌာပေတွာ တေန အရဟန္တ-
 သဟဿေန ပရိဝုတေ "ဗိမ္ဗိသာရရညော ဒိန္တံ ပဋိညံ မောစေသာမိ"တိ ရာဇဂဟံ
 ဂန္တိ နဂူပစာရေ လဋ္ဌိဝနယျာနံ အဂမာသိ။

The Three Brothers, Matted-hair Ascetics

418. He ordained all of them with the formula, "Come, monk!", and sending them in different directions he himself repaired to Uruvela and disciplined in the Paths the three brothers, the matted-hair ascetics Uruvela Kassapa and others, together with their following of a thousand matted-hair ascetics, by showing them three and a half thousand miracles; giving them the ordination with the formula, "Come, monks!", he seated them at Gayāsīsa and established them in Arahatsip with the Discourse on the Parable of Fire,⁷ and attended by those thousand Arahants [83] he went to the pleasure grove of Laṭṭhivana on the outskirts of the city of Rājagaha with the intention of redeeming the promise made to King Bimbisāra.

၄၁၉။ ရာဇာ ဥယျာနပါလဿ သန္တိကာ "သတ္တာ အာဂတော"တိ သုတ္တာ ခွါဒနဟုတေဟိ ဗြာဟ္မဏဂဟပတိကေဟိ ပရိဝုတော သတ္တာရံ ဥပသင်္ကမိတွာ စက္ကဝိစိတ္တတလေသု သုဝဏ္ဏပန္နဝိတာနံ ဝိယ ပဘာသမုဒယံ ဝိဿဇ္ဇန္တေသု တထာဂတဿ ပါဒေသု သိရသာ နိပတိတွာ ဧကမန္တံ နိသီဒိ သဒ္ဓိ ပရိသာယ။

King Bimbisāra

419. The king, having heard from the keeper of the park that the Teacher had come, went to see the Teacher attended by a retinue of twelve *nahutas* of brahmins and householders; and falling prostrate at the feet of the Tathāgata, whose soles bore the emblems of the wheels radiating a lustre resembling a circular canopy of gold, sat on one side together with his retinue.

၄၂၀။ အထ ခေါ တေသံ ဗြာဟ္မဏဂဟပတိကာနံ တေဒဟောသိ "ကိ န ခေါ မဟာသမဏော ဥရုဝေလကဿပေ ဗြဟ္မစရိယံ စရတိ, ဥဒါဟု ဥရုဝေလကဿပေါ မဟာသမဏော"တိ။ ဘဂဝါ တေသံ စေတသာ စေတောပရိဝိတက္ကမညာယ ထေရံ ဂါထာယ အဇ္ဈဘာသိ -

420. Thereupon the following thought occurred to those Brahmins and householders, "What then? Does the Great Recluse

⁷ Ādittapariyāya Sutta, Vin I 34-35, S IV 19-20.

practice the higher life under Uruvela Kassapa or does Uruvela Kassapa practice it under the Great Recluse?" The Blessed One understood in his mind the reflection that was passing in their minds and addressed the Elder [Kassapa] in a stanza.

“ကိမေဝ ဒိသ္မာ ဥရုလေဝါသိ၊ ပဟာသိ အဂ္ဂိ ကိသကော ဝဒါနော။
ပုစ္ဆာမိ တံ ကဿပ တေမတ္ထံ၊ ကထံ ပဟိနံ တဝ အဂ္ဂိဟုတ္တ”န္တိ။
Seeing what advantage, O inhabitant of Uruvelā,
have you forsaken you fire sacrifice? For you claim
to practise austere vows [which lead to emancipation].
I ask you Kassapa this question: How is it that your
fire sacrifice has been given up?”

ထေရောပိ ဘဂဝတော အဓိပ္ပါယ် ဝိဒိတွာ -

And the Elder, who knew what the Blessed One's intention was, replied:

“ရူပေ စ သဒ္ဓေ စ အထော ရသေ စ၊ ကာမိတ္ထိယော စာဘိဝဒန္တိ ယညာ။
တေ မလန္တိ ဥပဓိသု ဉတွာ၊ တသ္မာ န ယိဋ္ဌေ န ဟုတေ အရန္တိ”န္တိ။
Sacrifices speak of [pleasant] forms, sounds and also tastes
as well as other enjoyments and women. As I have realized
that this is a taint in the sphere of the material substrata I have
therefore found no delight in sacrifices and oblations.

၄၂၁။ ဣမံ ဂါထံ ဝတွာ အတ္တနော သာဝကဘာဝပကာသနတ္ထံ
တထာဂတဿ ပါဒဝိဋ္ဌေ သီသံ ဌပေတွာ “သတ္တာ မေ၊ ဘန္ဓေ၊ ဘဂဝါ၊
သာဝကောဟမသ္မိ”တိ ဝတွာ ဧကတာလံ ဒွိတာလံ တိတာလန္တိ ယာဝ သတ္တ-
တာလပ္ပမာဏံ သတ္တက္ခတ္တံ ဝေဟာသံ အဗ္ဗုဂ္ဂန္တိ ဩရယု တထာဂတံ ဝန္တိတွာ
ဧကမန္တံ နိသိဒ္ဓိ။ တံ ပါဠိဟာရိယံ ဒိသ္မာ မဟာဇနော “အဟော မဟာနုဘာဝါ ဗုဒ္ဓါ၊
ဇေယျမဂတဒိဋ္ဌိကော နာမ ‘အရဟ’တိ မညမာနော ဥရုလေဝကဿပေါပိ ဒိဋ္ဌိဇာလံ
ဘိန္တိတွာ တထာဂတေန ဒဓိတော”တိ သတ္ထု ဂုဏကထံယေဝ ကထေသိ။ ဘဂဝါ
“နာဟံ ဣဒါနိယေဝ ဥရုလေဝကဿပံ ဒမေမိ၊ အတီတေပိ သေ မယာ
ဒဓိတောယေဝါ”တိ ဝတွာ ဣမိဿာ အဠုပ္ပတ္တိယာ မဟာနာရဒကဿပဇာတကံ

ကထောတွာ စတ္တာရိ သဗ္ဗာနိ ပကာသေသိ။ မဂရောဓကောသဟိ နဟုတေဟိ သန္တိ
သောတာပတ္တိဖလေ ပတိဌာသိ၊ ဧကံ နဟုတံ ဥပါသကတ္တံ ပဋိဝေဒေသိ။ ရာဇာ
သတ္တု သန္တိကေ နိသိန္ဒောယေဝ ပဉ္စ အဿာသကေ ပဝေဒေတွာ သရဏံ ဂန္ထိ
သ္မာတနာယ နိမန္တေတွာ အာသနာ ဝုဋ္ဌာယ ဘဂဝန္တံ ပဒကိဉ္စိကံ ကတ္တံ ပက္ကမိ။

421. Having uttered this stanza, in order to disclose to the others that he was the disciple he placed his head on the footstool of the Tathāgata, saying, "Lord, the Blessed One is my Teacher and I am the disciple"; and he rose into the air seven times as far as the height of seven palm trees, beginning with that of one palm tree, two, three, and so on, and descending again saluted the Tathāgata and sat respectfully beside him. Seeing that wonder the populace began to speak in praise of the virtues of the Teacher, saying, "Ah, how great is the power of the Buddha! Even Uruvela Kassapa, whose dogmatic beliefs were so strong, considers him worthy and has broken asunder his net of heresy, being disciplined by the Tathagata!" The Blessed One, saying, "It is not only now that I have conquered Uruvela Kassapa, but also in the past has he been disciplined by me," narrated the Mahānārada-kassapa Jātaka (No.544) in connection with this incident, and declared the Four Noble Truths. The King of Magadha became established in the Fruit of the Stream-Entrant stage together with eleven *nahutas* of his followers. And one *nahuta* proclaimed themselves lay disciples. [84] The king, seated there as he was near the Teacher, conveyed to him his five wishes,⁰⁸ sought the Refuges, invited him for the morrow's meal, and rose from his seat and departed going round the Blessed One reverentially.

၄၂၂။ ဖုနဒိဝေသေ ယေဟိ စ ဘဂဝါ ဒိဋ္ဌော၊ ယေဟိ စ အဒိဋ္ဌော၊ သဗ္ဗေဝိ
ရာဇဂဟာဝါသိနော အဋ္ဌာရသကောဋိသမ္ဘါ မနုဿာ တထာဂတံ ဒဠှကာမာ ပါတောဝ
ရာဇဂဟတော လဋ္ဌိဝနုယျာနံ အဂမံသု။ တိဂါဝုတော မဂ္ဂေါ နပ္ပဟောသိ၊
သကလလဋ္ဌိဝနုယျာနံ နိရန္တရံ ဖုဋ္ဌံ အဟောသိ။ မဟာဇနော ဒသဗလဿ
ဂ္ဂပသောဘဂ္ဂပ္ပတ္တံ အတ္တဘာဝံ ပဿန္တော တိတ္ထိ ကာတုံ နာသက္ခိ။ ဝဏ္ဏဘူမိ နာမေသာ။

ဝေရူပေသု ဟိ ဌာနေသု တထာဂတဿ လက္ခဏာနုဗျဉ္ဇနာဒိပ္ပဘေဒါ သဗ္ဗာဝိ ရူပကာယသိရိ ဝဏ္ဏေတဗ္ဗာ။

422. On the following day, all the citizens of Rājagaha, eighteen crores in number, both those who had seen the Blessed One and those who had not, left Rājagaha early in the morning and went to Latthivana wishing to pay their respects to the Tathāgata. The road, three *gāvuta* long, could not contain them all. The entire Latthivana grove was crowded all the time. And the multitude beholding the most handsome physical form of the Blessed One could not restrain their delight. This is called the *Vaṇṇabhūmi* (the field of praise). On occasions such as these all the splendour of the physical frame of a Tathāgata in the diverse aspects of the major and minor characteristics must necessarily be praised.

၄၂၃။ ဝေံ ရူပသောဘဂ္ဂပ္ပတ္တံ ဒသဗလဿ သရီရံ ပဿမာနေန မဟာဇေနန နိရန္တရံ ဖုရေ ဥယျာနေ စ မဂ္ဂေ စ ဧကတိက္ခယသီ နိက္ခမနောကာသော နာဟေသိ။ တံ ဒိဝသံ ဣရဘဂဝါ ဆိန္ဒဘတ္တော ဘဝေယျ၊ တံ မာ အဟေသီတိ သက္ကဿ နိသိန္ဒာသနံ ဥဏှာကာရံ ဒေသေသိ။ သော အာဝဇ္ဇမာနော တံ ကာရဏံ ဥတွာ မာဏဝကဝဏ္ဏံ အဘိနိဗ္ဗိနိတွာ ဗုဒ္ဓဓမ္မသံဃ-ပဋိသံယုတ္တာ ထုတိယော ဝဒမာနော ဒသဗလဿ ပုရတော ဩတရိတွာ ဒေဝတာနုဘာဝေန ဩကသံ ကတွာ - ဣမာဟိ ဂါထာဟိ သတ္ထု ဝဏ္ဏံ ဝဒမာနော ပုရတော ပါယာသိ။

Sakka

423. There was no room for even a single monk to leave when the park and the road were all the time crowded with the multitude, who were thus gazing upon the exceeding splendour of the form of the Lord of Ten Powers. And on that day the seat on which Sakka was seated turned hot [to indicate to him] that the Blessed One might miss his meal and that this should not happen. On circumspection he became aware of that fact, and assuming the form of a young Brahmin descended in front of the Buddha: making way for him by his divine power he walked in front of

the Teacher, singing his praises in the following panegyrics, extolling the virtues of the Buddha, Dhamma, and the Saṅgh:

“အနော အနောဟိ သဟ ပုရာဏဇဉ်လေဟိ, ဝိပ္ပမုတ္တော ဝိပ္ပမုတ္တောဟိ။
သိင်္ဂီနိက္ခသဝဏ္ဏော, ရာဂေဟံ ပါဝိသိ ဘဂဝါ။

The self-controlled one with the self-controlled and erstwhile matted-hair ascetics who are released at heart, the Blessed One with his body radiant as burnished gold has entered Rājagaha.

မုတ္တော မုတ္တောဟိ သဟ ပုရာဏဇဉ်လေဟိ, ဝိပ္ပမုတ္တော ဝိပ္ပမုတ္တောဟိ။
သိင်္ဂီနိက္ခသဝဏ္ဏော, ရာဂေဟံ ပါဝိသိ ဘဂဝါ။

The emancipated one, with the emancipated and erstwhile matted hair ascetics who are emancipated at heart, the Blessed One with his body radiant as burnished gold has entered Rājagaha.

တိဏ္ဏော တိဏ္ဏောဟိ သဟ ပုရာဏဇဉ်လေဟိ, ဝိပ္ပမုတ္တော ဝိပ္ပမုတ္တောဟိ။
သိင်္ဂီနိက္ခသဝဏ္ဏော, ရာဂေဟံ ပါဝိသိ ဘဂဝါ။

He who has crossed over [the Flood], with them who had crossed over, the erstwhile matted-hair ascetics who are emancipated at heart, the Blessed One with his body radiant as burnished gold has entered Rājagaha”.

ဒသဝါသော ဒသဗလော, ဒသဓမ္မဝိဒူ ဒသဘိ စုပေတော။
သော ဒသသတပရိဝါရော, ရာဂေဟံ ပါဝိသိ ဘဂဝါ”တိ။

He who is possessed of the ten Noble States⁹⁹ and of the Ten Powers, the knower of the Ten Phenomena,¹⁰ endowed with the ten attributes, the Blessed One has entered Rājagaha with a following of ten hundred”.

Dasa ariyavāsa; see D III 269-291.

Dasadhammavidū, cp. Vin I 38, where the commentary (Sp 973) glosses as the ten “paths of *kamma*” (*kammāpatha*; see PED s.v.).

၄၂၄။ တဒါ မဟာဇနော မာဏဝကဿ ဂူပသိရိ ဒိသ္မာ “အတိဝိယ အဘိဂ္ဂပေါ အယံ မာဏဝကော, န ခေါ ပန အမှေဟိ ဒိဋ္ဌပုဗ္ဗော”တိ စိန္နေတှာ “ကုတော အယံ မာဏဝကော, ကဿ ဝါယ”န္တိ အာဟ။ တံ သုတွာ မာဏဝေါ-

424. The multitude, beholding the handsome figure of the youth, thought, “This young man is exceedingly handsome, but we have not seen him before”; and asked, “From where does this youth come, and whose son is he?” Hearing this the brahmin youth replied with the stanza:

“ယော ဝီရော သဗ္ဗဗိ ဒန္တော, သုဒ္ဓေါ အပ္ပဋိပုဂ္ဂလော။

အရဟံ သုဂတော လောကေ, တဿာဟံ ပရိစာရကော”တိ ဂါထမာဟ။

He who is wise, restrained in all spheres, awakened,
the unrivalled, the worthy, the well-farer in this world—
his attendant am I.”

၄၂၅။ သတ္တာ သက္ကေန ကတောကာသံ မဂ္ဂံ ပဋိပဋိတွာ ဘိက္ခုသဟဿ-
ပရိဝုတော ရာဇဂဟံ ပါဝိသိ။ ရာဇာ ဗုဒ္ဓပ္ပမုခဿ သံဃဿ မဟာဒါနံ ဒတွာ “အဟံ,
ဘန္တေ, တိဏိ ရတနာနိ ဝိနာ ဝတ္တိတုံ န သက္ခိယာမိ, ဝေလာယ ဝါ အဝေလာယ
ဝါ ဘဂဝတော သန္တိကံ အာဂမိယာမိ, လဋ္ဌိဝနယျာနံ နာမ အတိဒူရေ, က္ကုဒံ ပန
အနာကံ ဝေဠုဝနံ နာမ ဥယျာနံ နာတိဒူရေ နာစွာသန္တေ ဂမနာဂမနသမ္ပန္တံ ဗုဒ္ဓါရဟံ
သေနာသနံ။ က္ကုဒံ မေ ဘဂဝါ ပဋိဂ္ဂဏှာတူ”တိ သုဝဏ္ဏဘိက္ခာရေန ပုပ္ဖဂန္ထ ဝါသိတံ
မဏိဝဏ္ဏံ ဥဒကံ အာဒါယ ဝေဠုဝနယျာနံ ပရိစ္စန္တော ဒသဗလဿ ဟတ္ထေ ဥဒကံ
ပါတေသိ။ တသ္မိ အာရာမပဋိဂ္ဂဟဏေ “ဗုဒ္ဓသာသနဿ မူလာနိ ဩတိဏ္ဏာနိ”တိ
မဟာပထဝီ ကမ္မိ။ ဇမ္ဗူဒီပသ္မိဉ္စိ ဌပေတွာ ဝေဠုဝနံ အညံ မဟာပထဝီ ကမ္မေတွာ
ဂဟိတသေနာသနံ နာမ နတ္ထိ။ တမ္ပပဏ္ဍိတိပေဝိ ဌပေတွာ မဟာဝိဟာရံ အညံ
ပထဝီ ကမ္မေတွာ ဂဟိတသေနာသနံ နာမ နတ္ထိ။ သတ္တာ ဝေဠုဝနာရာမံ
ပဋိဂ္ဂဟေတွာ ရညော အနုမောဒနံ ကတွာ ဥဋ္ဌာယာသနာ ဘိက္ခုသံဃပရိဝုတော
ဝေဠုဝနံ အဂမာသိ။

The Acceptance of Veluvana

425. The Teacher entered upon the path that was cleared by Sakka [85] and entered Rājagaha attended by a retinue of a thousand monks. The king gave sumptuous alms to the Brotherhood with the Buddha at their head, and taking into his

hands water scented with the perfumes of flowers together with the golden water pot in which it was, he poured the water over the hand of the Lord of Ten Powers dedicating the Bamboo Grove (Veḷuvana), with the words, "Lord, I cannot live without the Three Gems. I wish to visit the Blessed One at all times whether it is the time to visit or not. But the laṭṭhivana is situated too far, whereas our royal park Veḷuvana lies close at hand, it is easy of access and a worthy residence for the Buddha. May the Blessed One accept it from me!" On the occasion of the acceptance of that park the great earth shook commemorating the firm establishment of the roots of the Dispensation of the Buddha. In all jambudīpa there is no other dwelling place save Veḷuvana whose acceptance was accompanied by an earth-quake; and in the Island of 'Tambapaṇṇi (Sri Lanka), none other than the Great Monastery at whose acceptance the earth shook. The Teacher accepted the dwelling place at the Bamboo Grove, preached to the king a discourse gladdening him, rose from his seat and went to the Bamboo Grove attended by his retinue of monks.

၄၂၆။ တသ္မိံ ခေါ ပန သမယေ သာရိပုတ္တော စ မောဂ္ဂလ္လာနော စာတိ
ဒွေ ပရိဗ္ဗာဇကာ ရာဇဂဟံ ဥပနိဿာယ ဝိဟရန္တိ အမတံ ပရိယေသမာနာ။ တေသု
သာရိပုတ္တော အဿဇိတ္ထေရံ ဝိဇ္ဇာယ ပဝိဋ္ဌံ ဒိသ္မာ ပသန္တစိတ္တော ပယိရူပါသိတွာ
"ယေ ဓမ္မာ ဟေတုပ္ပဘဝါ"တိ ဂါထံ သုတွာ သောတာပတ္တိဖလေ ပတိဋ္ဌာယ
အတ္တနော သဟာယကဿ မောဂ္ဂလ္လာနပရိဗ္ဗာဇကဿပိ တမေဝ ဂါထံ အဘာသိ။
သောပိ သောတာပတ္တိဖလေ ပတိဋ္ဌာသိ။ တေ ဥဘောပိ ဇနာ သဉ္စယံ ဩလောကေတွာ
အတ္တနော ပရိသာယ သဒ္ဓိံ ဘဂဝတော သန္တိကေ ပဗ္ဗဇိသု။ တေသု မဟာမောဂ္ဂလ္လာနော
သတ္တာဟေန အရဟတ္တံ ပါပုဏီ, သာရိပုတ္တတ္ထေရော အမ္မမာသေန။ ဥဘောပိ စ
နေ သတ္တာ အဂ္ဂသာဝကဋ္ဌာနေ ဌပေသိ။ သာရိပုတ္တတ္ထေရေန အရဟတ္တပ္ပတ္တ-
ဒိဝေယေဝ သာဝကသန္တိပါတံ အကာသိ။

Sāriputta and Moggallāna

426. And at this time two wandering ascetics named Sāriputta and Moggallāna were living at Rājagaha begging their food there, seeking after immortality. Sāriputta had seen the Elder Assaji on his begging round, and waited on him with devotion at heart;

hearing from him the stanza beginning with, "Those phenomena which proceed from causes", he attained the Fruit of the Stream-Entrant stage, and repeated the same stanza to his companion the mendicant Moggallāna. He too was established in the Fruit of the Stream-Entrant stage. Both of them, with the approval of [their teacher] Sañjaya went away with their followers and received ordination under the Teacher. Of the two, Mahāmo-ggallāna became an Arahant within a week and the Elder Sāriputta within a fortnight. And the Teacher appointed the two of them his chief disciples. On the very day the Elder Sāriputta attained Arahantship an assembly of disciples was summoned.

၄၂၇။ တထာဂတေ ပန တသ္မိယေဝ ဝေဠုဝနုဿာန ဝိဟရန္တေ သုဒ္ဓေါဒနမဟာရာဇာ "ပုတ္တော ကိရ မေ ဆဗ္ဗဿာနိ ဒုက္ခရကာရိကံ စရိတွာ ပရမာဘိသမ္မောဓိ ပတွာ ပဝတ္တဝရဓမ္မစက္ကော ရာဇဂဟံ ဥပနိဿာယ ဝေဠုဝနေ ဝိဟရတိ"တိ သုတွာ အညတရံ အမစွံ အာမန္တေသိ "ဧဟိ, ဘဏော, ပုရိသ-သဟဿပရိဝါရော ရာဇဂဟံ ဂန္တိ မမ ဝစနေန 'ဝိတာ ဝေါ သုဒ္ဓေါဒနမဟာရာဇာ ဒဋ္ဌုကာမော'တိ ဝတွာ ပုတ္တံ မေ ဂဏှိတွာ ဧဟိ"တိ အာဟ။ သော "ဧဝံ, ဒေဝါ"တိ ရညော ဝစနံ သိရသာ သမ္ပဋိန္တိတွာ ပုရိသသဟဿပရိဝါရော ခိပ္ပမေဝ သဋ္ဌိယောဇနမဂ္ဂံ ဂန္တိ ဒသဗလဿ စတုပရိသမဇ္ဈေ နိဿိဒိတွာ ဓမ္မဒေသနာ-ဝေလာယ ဝိဟာရံ ပါဝိသိ။ သော "တိဋ္ဌတု တာဝ ရညော ပဟိတသာသန"န္တိ ပရိယန္တေ ဌိတော သတ္တု ဓမ္မဒေသနံ သုတွာ ယထာဌိတောဝ သဒ္ဓိ ပုရိသ-သဟဿေန အရဟတ္တံ ပတွာ ပဗ္ဗဗ္ဗံ ယာစိ။ ဘဂဝါ "ဧထ ဘိက္ခုဝေါ"တိ ဟတ္ထံ ပသာဓေ ဝိ, သဗ္ဗေ တံဇဏယေဝ ဣဒ္ဓိမယပတ္တစီဝရဓရာ သဋ္ဌိဝဿတ္တေရာ ဝိယ အဟေသု။ အရဟတ္တံ ပတ္တကာလတော ပဋ္ဌာယ ပန အရိယာ နာမ မဇ္ဈတ္တာဝ ဟောန္တိတိ သော ရညာ ပဟိတသာသနံ ဒသဗလဿ န ကထေသိ။ ရာဇာ "နေဝ ဂတော အာဂစ္ဆတိ, န သာသနံ သုယုတိ"တိ "ဧဟိ, ဘဏော, တွံ ဂစ္ဆာဟိ"တိ တေနေဝ နိယာမေန အညံ အမစွံ ပေသေသိ။ သောပံ ဂန္တိ ပုရိမနယေနေဝ သဒ္ဓိ ပရိသာယ အရဟတ္တံ ပတွာ တုဏှိ အဟေသိ။ ရာဇာ ဧတေနေဝ နိယာမေန ပုရိသသဟဿပရိဝါရေန ဝ အမစ္ဈေ ပေသေသိ, သဗ္ဗေ အတ္တနော ကိစ္စံ နိဋ္ဌာပေတွာ တုဏှိဘူတာ တတ္ထေဝ ဝိဟရိသု။

King Suddhodana Wishes to See his Son

427. Whilst the Tathāgata was living there in the Veļuvana park, the great king Suddhodana heard that his son, who had engaged himself in the practice of severe austerities, had attained to Perfect Enlightenment and had set rolling the wheel of the Dhamma, was residing in the Bamboo Grove depending on Rājagaha for alms; and he said to one of the ministers, "Come, friend, go to Rājagaha with a retinue of thousand men and command him in my name. Your father, King Suddhodana wishes to see you, and come hither bringing my son along." Saying, "Very well, Your Majesty," he accepted the king's command with head bent low, and before long he went the distance of sixty *yojanas* in the company of his thousand followers; they entered the monastery at the time the Lord of Ten Powers was preaching the Dhamma seated amidst the fourfold assembly. Thinking, "Let the king's message wait a while," he listened to the Teacher's discourse standing at the back of the assembly: Thinking, "Let the king's message wait a while," he listened to the Teacher's discourse standing at the back of the assembly; (86) and attaining Arahahship together with those thousand men, he begged for ordination. The Blessed One stretched forth his right hand saying, "Come, monks," and immediately, all of them stood there, with robes and bowls miraculously obtained, like Elders of a hundred years' religious experience. From the time they attained Arahathship they refrained from delivering the king's message to the Lord of Ten powers, thinking that it would interfere with their impartiality, which is characteristic of the worthy Ones. As for the king, he sent another minister in the same manner as before, telling him, "Come, friend, you go: he who has gone before has not returned nor has the message been delivered." He too went, and in the same manner as the first gained Arahantship together with his followers, and remained silent. In the same manner the king sent nine other ministers with retinues of a thousand followers each. And all them having accomplished their aim remained there observing silence.

၄၂၈။ ရာဇာ သာသနမတ္တဗ္ဗိ အာဟရိတွာ အာဓိက္ခန္တံ အလဘိတွာ စိန္တေသိ
 “ဧတ္ထေကာ ဇနာ မယိ သိနေဟာဘာဝေန သာသနမတ္တဗ္ဗိ န ပစ္စာဟရိသု, ကော န
 ခေါ မမ ဝစနံ ကရိဿတိ”တိ သဗ္ဗံ ရာဇဗလံ ဩလောကေန္တော ကာဠုဒါယိ
 အဒ္ဓသ။ သော ကိရ ရညော သဗ္ဗတ္ထသာဓကော အမစ္စော အပ္ပန္နရိကော
 အတိဝိဿာသိကော ဗောဓိသတ္တေန သဒ္ဓိံ ကေဒိဝေေ ဇာတော သဟပသုကီဠကော
 သဟာယော။ အထ နံ ရာဇာ အာမန္တေသိ “တာတ, ကာဠုဒါယိ အဟံ မမ ပုတ္တံ
 ပသယိတုကာမော နဝ ပုရိသသဟဿာနိ ပေသေသိ, ကေပုရိသောပိ အာဂန္တိ
 သာသနမတ္တံ အာရောစေန္တောပိ နတ္ထိ, ဒုဇ္ဇာနော ခေါ ပန ဇိဝိတန္တရာယော, အဟံ
 ဇိဝမာနောဝ ပုတ္တံ ဒဠု ကုစ္ဆာမိ, သက္ခိဿသိ န ခေါ မမ ပုတ္တံ ဒေသေတု”န္တိ။
 သက္ခိဿာမိ, ဒေဝ, သစေ ပဗ္ဗဇိတုံ လဘိဿာမိတိ။ တာတ, တွံ ပဗ္ဗဇိတွာ ဝါ
 အပဗ္ဗဇိတွာ ဝါ မယံ ပုတ္တံ ဒေသေဟိတိ။ သော “သာဓု, ဒေဝါ”တိ ရညော သာသနံ
 အာဒါယ ရာဇဂဟံ ဂန္တိ သတ္တု ဓမ္မဒေသနာ-ဝေလာယံ ပရိသပရိယန္တေ ဌိတော
 ဓမ္မံ သုတွာ သပရိဝါရော အရဟတ္တဖလံ ပတွာ ဇဟိဘိက္ခုဘာဝေ ပတိဋ္ဌာသိ။

Kāḷudāyī

428. The king, who was not able to find one who would bring even a message to him, thought to himself, “So many have I sent and not one among them has brought a message back to me through their lack of loyalty.” And examining among all his courtiers “Who will now carry out my request?”, he thought of Kāḷudāyī. It is said that he was the minister who carried out every wish of the king, was acquainted with all the internal affairs and most trustworthy, born on the same day the Bodhisatta was born, his companion and playfellow in childhood. The king summoned him and said to him “Dear Kāḷudāyī, in my eagerness to see my son I have sent to him nine thousand men, but not one have I found who would come back even with mere tidings of him. And it is uncertain whether any danger might befall my life; it is my anxious wish that I should see my son before I die. Will you be able to bring my son to me so that I may see him?”

“Your Majesty, I will be able to accomplish it, if I am allowed to join the Order.”

“Dear friend, join the Order or not as you wish, but bring my son to me so that I may see him.”

“Very well, Your Majesty,” Said he, and taking the king’s message he went to Rājagaha, and standing at the back of the assembly at the time the Teacher was preaching the doctrine he listened to the Dhamma, gained the Fruits of Arahantship together with his followers, and received ordination with the formula, “Come, monks”.

၄၂၉။ သတ္တ ဗုဒ္ဓေါ ဟုတွာ ပဌမံ အန္တောဝဿံ ကုသိပတနေ ဝသိတွာ ဝုတ္တဝဿော ပဝါရေတွာ ဥရုဝေလံ ဂန္တိ တတ္ထ တယော မာသေ ဝသန္တော တေတာတိကဇဋိလေ ဝိနေတွာ ဘိက္ခုသဟဿပရိဝါရော ဖဿမာသပုဏ္ဏမာယံ ရာဂေဟံ ဂန္တိ ဒွေမာသေ ဝသိ။ ဣတ္ထဝတာ ဗာရာဏသိတော နိက္ခန္တဿ ပဉ္စ မာသာ ဇာတာ, သကလော ဟေမန္တော အတိက္ကန္တော။ ကာဠုဒါယိတ္ထေရဿ အာဂတ-ဒိဝသတော သတ္တဌ ဒိဝသာ ဝိတိဝတ္တာ, သော ဖဂ္ဂုဏီပုဏ္ဏမာသိယံ စိန္တေသိ “အတိက္ကန္တော ဟေမန္တော, ဝသန္တသမယော အနုပ္ပတ္တော, မနုဿေဟိ သဿာဒိနိ ဥဒ္ဓရိတွာ သမ္မုခသမ္မုခဌာနေဟိ မဂ္ဂါ ဒိန္နာ, ဟရိတတိဏသဉ္စန္ဒာ ပထဝီ, သုပုပ္ဖိတာ ဝနသဏ္ဌာ, ပဋိပဇ္ဇနက္ခမာ မဂ္ဂါ, ကာလော ဒသဗလဿ ဉာတိသင်္ဂဟံ ကာတု”န္တိ။ အထ ဘဂဝန္တံ ဥပသကံမိတွာ -

429. The Teacher, after his attainment of Enlightenment spent the first rainy season at Isipatana. After spending the Retreat and having performed the “Invitation” ceremony he went to Uruvelā; living there for three months he disciplined the three brothers, the matted-hair ascetics, and returned to Rājagaha on the full-moon day of the month of Phussa, with a following of a thousand monks, and lived there for two months. Up to this time five months had elapsed from the day he set out from Bārāṇasi. The whole of the winter season was past, And seven or eight days had elapsed from the day of the arrival of the Elder Udāyī. On the full-moon day of Phagguṇa Udāyī thought, “The winter is over, the spring has set in; men have gathered their harvest and left it on the roads for removal at convenient places, the earth is covered with lush green grass, the woods are in full flowering, the roads are suitable for travel, and it is time for the Lord of Ten Powers to honour his kinsmen with a visit”. And going up to the Blessed One he sang, in about

sixty stanzas, praise of the journey in order to induce the Lord of Ten Powers to visit his native town, thus:¹¹ (87)

“အင်္ဂါရိနော ဒါနိ ဒုမာ ဘဒန္တေ, ဖလေသိနော ဆဒနံ ဝိပ္ပဟာယ။
တေ အတ္ထိမန္တောဝ ပဘာသယန္တိ, သမယော မဟာဝီရ အင်္ဂီရသာနံ ။ပ။

The trees, dear Lord, are now like glowing embers;
they have cast off their foliage being in quest of
fruit; they shine like fire with flames, and, O Great
Hero, the season is full of delights”.

“နာတိသီတံ နာတိဥဏှံ, နာတိဒုမ္ဘိက္ခန္ဓာတကံ။
သဒ္ဓလာ ဟရိတာ ဘူမိ, ဧသ ကာလော မဟာမုနိ”တိ။ -

It is neither too cold, nor is it too warm; there is no
famine in the land; the earth is covered with fresh
green pasture; this O Great Sage, is the time to set out”.

၄၃၀။ သဠိမတ္တာဟိ ဂါထာဟိ ဒသဗလဿ ကုလနဂရံ ဂမနတ္ထာယ
ဂမနဝဏ္ဏံ ဝဏ္ဏေသိ။ အထ နံ သတ္တာ “ကိ န ခေါ ဥဒါယိ မဇ္ဈိမသုဓမ္မာရေန ဂမနဝဏ္ဏံ
ဝဏ္ဏေသိ”တိ အာဟ။ ဘန္တေ, တုမှာကံ ပိတာ သုဒ္ဓေါဒနမဟာရာဇာ ပဿိတု-
ကာမော, ကရောထ ဉာတကာနံ သင်္ဂဟန္တိ။ သာဓု ဥဒါယိ, ကရိဿာမိ ဉာတကာနံ
သင်္ဂဟံ, ဘိက္ခုသံဃဿ အာရောစေဟိ, ဂမိကဝတ္တံ ပူရေသာန္တိတိ။ “သာဓု,
ဘန္တေ”တိ ယေရော တေသံ အာရောစေသိ။

The Blessed One Visits Kapilavatthu

430. Then the Teacher asked him, “Udāyī, why is it that you sing the joys of travel in so sweet a voice?”

“Lord, your father King Suddhodana wishes to see you; do honour to your kinsmen with a visit.”

“Very well, Udāyī, I will show favour to my kinsmen. Tell the Brotherhood of monks that they shall fulfill the duties connected with journeying from place to place.”

“Yes, Lord,” said the Elder and informed them of it.

¹¹. See Th 527 foll., which gives ten verses including the two given here.

၄၃၁။ ဘဂဝါ အင်္ဂမဂဓဝါသီနံ ကုလပုတ္တာနံ ဒေသဟိ သဟဿေဟိ၊
ကဝိလဝတ္ထုဝါသီနံ ဒေသဟိ သဟဿေဟိတိ သဗ္ဗေဟေဝ ဝိသတိသဟဿေဟိ
နိဏ္ဍာသဝဘိက္ခုဟိ ပရိဝုတော ရာဇဂဟာ နိက္ခမိတွာ ဒိဝေသေ ဒိဝေသေ ယောဇနံ
ဂစ္ဆတိ။ “ရာဇဂဟတော သဌိယောဇနံ ကဝိလဝတ္ထုဒ္ဓိတိ မာသေဟိ ပါပုဏိဿာမိ”တိ
အတုရိတစာရိကံ ပက္ခာမိ။

431. The Blessed One set out from Rājagaha, attended in all by twenty thousand monks freed from their banes, ten thousand clansmen from Aṅga and Magadha and ten thousand from Kapilavatthu, and travelled a *yojana* in a day. He continued on a leisurely sojourn with the intention of reaching Kapilavatthu which was sixty *yojanas* from Rājagaha, in two months.

၄၃၂။ ထေရောပိ “ဘဂဝတော နိက္ခန္တဘာဝံ ရညော အာရောစေဿာမိ”တိ
ဝေဟာသံ အဗ္ဗုဂ္ဂန္တိ ရညော နိဝေသနေ ပါတုရဟေသိ။ ရာဇာ ထေရံ ဒိသ္မာ
တုဌစိတ္တော မဟာရဟေ ပလ္လင်္ဂေ နိသီဒါပေတွာ အတ္တနော ပဋိယာဒိတဿ
နာနဂ္ဂရသဘောဇနဿ ပတ္တံပူရေတွာ အဒါသိ။ ထေရော ဥဋ္ဌာယ ဂမနာကာရံ
ဒေသေသိ။ နိသီဒိတွာ ဘုဉ္ဇထ၊ တာတာတိ။ သတ္ထု သန္တိကံ ဂန္တိ ဘုဉ္ဇိဿာမိ၊
မဟာရာဇာတိ။ ကဟံ ပန၊ တာတ၊ သတ္တာတိ? ဝိသတိသဟဿ-ဘိက္ခုပရိဝါရော
တုမှာကံ ဒဿနတ္ထာယ စာရိကံ နိက္ခန္တော၊ မဟာရာဇာတိ။ ရာဇာ တုဌမာနသော
အာဟ “တုမေ ဣမံ ပရိဘုဉ္ဇိတွာ ယာဝ မမ ပုတ္တော ဣမံ နဂရံ ပါပုဏာတိ၊
တာဝဿ ဣတောဝ ပိဏ္ဏပါတ် ဟရထ”တိ။ ထေရော အဓိဝါသေသိ။ ရာဇာ ထေရံ
ပရိဝိသိတွာ ပတ္တံ ဂန္ဓဗုဏ္ဏေန ဥဗ္ဗဇ္ဇေတွာ ဥတ္တမဘောဇနဿ ပူရေတွာ
“တထာဂတဿ ဒေထ”တိ ထေရဿ ဟတ္ထေ ပတိဋ္ဌာပေသိ။ ထေရော သဗ္ဗေသံ
ပဿန္တာနံယေဝ ပတ္တံ အာကာသေ ခိပိတွာ သယဗ္ဗိ ဝေဟာသံ အဗ္ဗုဂ္ဂန္တိ ပိဏ္ဏပါတ်
အာဟရိတွာ သတ္ထု ဟတ္ထေ ဌပေသိ။ သတ္တာ တံ ပရိဘုဉ္ဇိ။ ဧတေနပါယေန ထေရော
ဒိဝေသေ ဒိဝေသေ အာဟရိ၊ သတ္တာပိ အန္တရာမဂ္ဂေ ရညောယေဝ ပိဏ္ဏပါတ် ပရိဘုဉ္ဇိ။
ထေရောပိ ဘတ္တကိစ္စာဝသာနေ ဒိဝေသေ ဒိဝေသေ “အဇ္ဇ ဧတ္တေကံ ဘဂဝါ
အဂတော၊ အဇ္ဇ ဧတ္တေက”န္တိ ဗုဒ္ဓဂုဏပဋိ-သံယုတ္တာယ ကထာယ သကလံ
ရာဇကုလံ သတ္ထု ဒဿနံ ဝိနာယေဝ သတ္တရိ သဉ္ဇာတပ္ပဿာဒံ အကာသိ။ တေနေဝ
နံဘဂဝါ “ဧတေဂ္ဂံ၊ ဘိက္ခဝေ၊ မမ သာဝကာနံ ဘိက္ခုနံ ကုလပ္ပဿာဒကာနံ ယဒိဒံ
ကာဠုဒါယီ”တိ ဧတေဂ္ဂေ ဌပေသိ။

Kāṇḍāyī Receives Alms at Kapilavatthu

432. Thinking that he would inform the king that the Blessed One had set out, the Elder rose into the sky and appeared at the king's palace. The king was delighted at the arrival of the Elder and made him sit down on a magnificent couch; filling a bowl with the most delicious food prepared for himself, he gave it to him. The Elder rose from his seat and indicated that he was ready to depart.

"Sit down and eat," said the king.

"Your Majesty, I will go back to my Teacher and eat the food."

"Where then, is the Teacher?"

"Your Majesty, he has already set out on his journey in the company of twenty thousand monks, to see you."

The king was pleased to hear it and said, "You partake of this food; and until my son arrives at this city you take food to him from here." The Elder consented.

The king waited on the Elder, had the bowl cleaned with perfumed powder, and filling it with the best food placed it in the Elder's hand saying, "Take this to the Tathāgata." The Elder, while every one was looking on, threw the bowl into the sky and himself rose into the air and taking the food to the Teacher placed it in his hand. The Teacher partook of it. In this manner, the Elder brought food every day. And the Teacher thus ate the food provided by the king all along the journey. The Elder too, when he had finished his meal every day, (88) won over the minds of all the members of the royal household in favour of the Teacher even before they had seen him, by talking to them of the virtues of the Buddha and telling them, "Today the blessed one has come so far and so far today." Therefore has the Blessed One assigned to him the highest place in this respect saying, "He indeed is the highest among those of my disciples who can arouse the faith of families, namely Kāṇḍāyī." ¹²

၄၃၃။ သာကိယာပိ ခေါ် “အနုပ္ပတ္တေ ဘဂဝတိ အမှာကံ ဉာတိသေဌံ ပဿိသာမာ”တိ သဒ္ဓိပတိတွာ ဘဂဝတော ဝသနဌာနံ ဝိမံသမာနာ “နိဂြောဓ-
သက္ကဿ အာရာမော ရမဏီယော”တိ သလ္လက္ခေတွာ တတ္ထ သဗ္ဗံ ပဋိဂ္ဂေနဝိဓိ
ကာရေတွာ ဂန္ဓပုပ္ဖဟတ္ထာ ပစ္စုပ္ပန် ကရောန္တာ သဗ္ဗာလကာရပဋိမဏ္ဍိတေ ဒဟရဒဟရေ
နာဂရဒါရကေ စ နာဂရဒါရိကာယော စ ပဌမံ ပဟိဏီသု, တတော ရာဇကုမာရေ စ
ရာဇကုမာရိကာယော စ, တေသံ အနန္တရံ သမံ ဂန္ဓပုပ္ဖစုဏ္ဍာဒီဟိ ပူဇယမာနာ
ဘဂဝန္တံ ဂဟေတွာ နိဂြောဓာရာမဓေဝ အဂမံသု။ တတြိ ဘဂဝါ ဝိသတိ-
သဟဿဒီကာသမပရိဝုတော ပညတ္တဝရဗုဒ္ဓါသနေ နိသီဒိ။ သာကိယာ နာမ
မာနဇာတိကာ မာနတ္ထုဒ္ဓါ, တေ “သိဒ္ဓတ္ထကုမာရော အမှေဟိ ဒဟရတရော, အမှာကံ
ကနိဌော, ဘာဂိနေယျော, ပုတ္တော, နတ္တာ”တိ စိန္တေတွာ ဒဟရဒဟရေ ရာဇကုမာရေ
အာဟံသု “တုမှေ ဝန္တထ, မယံ တုမှာကံ ပိဋိတော နိသီဒိသာမာ”တိ။

The Blessed One Performs a Miracle

433. And the Sākiyas too discussed among themselves in assembly. “When the Blessed One arrives here we shall be able to see our most distinguished kinsman”, and concerned themselves over a place of residence for the Blessed One. They decided that the Park of the Sākyan Nigrodha was a suitable place; and making all arrangements to suit his convenience they went forward to receive him carrying perfumes and flowers in their hands, having sent ahead of them young boys and girls of the city decked in all their finery. Then followed the princes and princesses of the noble families. Next to them, they themselves conducted the Blessed One to the Nigrodha Grove honouring him with perfumes, flowers, powders and the like. There the Blessed One sat down on the seat specially prepared for the Buddha, surrounded by the twenty thousand canker-free Arahants. The Sākiyas are proud by nature and stubborn in their arrogance. Thinking, “Prince Siddhattha is younger than us, he is in relationship our younger brother, our nephew, our son, our grandson, and so on,” they told the younger members of the noble families, “You pay homage to him, we will sit behind you.”

၄၃၄။ တေသု ဇေံ အဝနိတ္တာ နိသိန္နေသု ဘဂဝါ တေသံ အဇ္ဈာသယံ ဩလောကေတွာ “န မံ ဉာတယော ဝန္တန္တိ၊ ဟန္တ ဒါနိ နေ ဝန္တာပေသာမီ”တိ အဘိညာပါဒကံ စတုတ္ထဇ္ဈာနံ သမာပဋိတွာ တတော ဝုဋ္ဌာယ အာကာသံ အပ္ပဂုန္တိ တေသံ သီသေ ပါဒပံသုံ ဩကိရမာနော ဝိယ ကဏ္ဍမ္ပရူက္ခမူလေ ယမကပါဠိ-ဟာရိယသဒိသံ ပါဠိဟာရိယံ အကာသိ။

434. When they were thus seated the Blessed One perceived his kinsmen's intention not to pay homage to him; and in order to make them do reverence to him he entered the ecstasy (*jhāna*) which is the basis of intuitive knowledge, and emerging from it he rose into the air as if scattering the dust on his feet upon their heads and performed a miracle which resembled the miracle of the double performed at the foot of the Gaṇḍamba tree.

၄၃၅။ ရာဇာ တံ အစ္စရိယံ ဒိသ္မာ အာဟ - “ဘဂဝါ တုမှာကံ ဇာတဒိဝေသေ ကာဠဒေဝလဿ ဝန္တနတ္ထံ ဥပနိတာနံ ပါဒေ ဝေါ ပရိဝတ္တိတွာ ဗြာဟ္မဏဿ မတ္ထကေ ပတိဋ္ဌိတေ ဒိသ္မာပိ အဟံ တုမှေ ဝန္တိ၊ အယံ မေ ပဌမဝန္တနာ။ ဝပ္ပမင်္ဂလဒိဝေသေ ဇမ္ဗုတ္ထာယာယ သိရိသယနေ နိသိန္နာနံ ဝေါ ဇမ္ဗုတ္ထာယာယ အပရိဝတ္တနံ ဒိသ္မာပိ ပါဒေ ဝန္တိ၊ အယံ မေ ဒုတိယဝန္တနာ။ ဣဒါနိ ဣမံ အဒိဋ္ဌပုဗ္ဗံ ပါဠိဟာရိယံ ဒိသ္မာပိ အဟံ တုမှာကံ ပါဒေ ဝန္တာမိ၊ အယံ မေ တတိယဝန္တနာ”တိ။ ရညာ ပန ဝန္တိတေ ဘဂဝန္တံ အဝနိတ္တာ ဌာတုံ သမတ္ထော နာမ ဧကသာကိယောပိ နာဟောသိ၊ သဗ္ဗေ ဝန္တိသုယေဝ။

The Sākiyas Pay Homage to the Blessed One

435. The king saw that miracle and said, “O Blessed One, I worshipped you when I saw your feet turning round and planting themselves on the Brahmin's head on the day of your birth when I brought you out to pay homage to Kālādevāla. This was my first obeisance. I paid homage at your feet when I saw that the shadow did not turn while you were seated on the royal couch under the shade of the rose-apple tree on the day of the ploughing festival. That was my second obeisance. Now also, seeing this miracle the like of which I had not seen before. I pay homage to your feet. This is my third obeisance.” When the king had paid him homage.

there was not a single Sākiya who was able to remain there without making obeisance to the Blessed One. All of them paid him homage.

၄၃၆။ ကူတိ ဘဂဝါ ဉာတယော ဝနာပေတွာ အာကာသတော ဩတရိတွာ ပညတ္တာသနေ နိသီဒိ။ နိသီဒန္တေ ဘဂဝတိ သီခါပတ္တော ဉာတိသမာဂမေ အဟောသိ သဗ္ဗေ ဧကဂ္ဂစိတ္တာ ဟုတွာ နိသီဒိသု။ တတော မဟာမေယော ပေါက္ခရဝဿံ ဝဿိ။ တမ္ဗဝဏ္ဏံ ဥဒကံ ဟေဋ္ဌာ ဝိရဝန္တံ ဂစ္ဆတိ၊ တေမိတုကာမောဝ တေမေတိ၊ အတေမိတုကာမဿ သရီရေ ဧကဗိဒ္ဓုမတ္တဗ္ဗိ န ပတတိ။ တံ ဒိသွာ သဗ္ဗေ အစ္စရိယဗျူတစိတ္တဇာတာ “အဟော အစ္စရိယံ၊ အဟော အဗျူတ”န္တိ ကထံ သမုဋ္ဌာပေသုံ။ သတ္တာ “န ကူဒါနေဝ မယံ ဉာတိသမာဂမေ ပေါက္ခရဝဿံ ဝဿတိ၊ အတိတေပိ ဝဿိ”တိ ကူမိဿာ အဋ္ဌပ္ပတ္တိယာ ဝေဿန္တရဇာတကံ ကထေသိ။ ဓမ္မဒေသနံ သုတွာ သဗ္ဗေ ဥဋ္ဌာယ ဝန္တိတွာ ပက္ကမိသု။ ဧကောပိ ရာဇာ ဝါ ရာဇမဟာမတ္တော ဝါ “သေ အမှာကံ ဘိက္ခံ ဂဏှထာ”တိ ဝတွာ ဂတော နာမ နတ္ထိ။

436. In this manner the Blessed One made his relatives pay homage to him, and descending from the sky sat down on the seat prepared for him. When the Blessed One was seated the assembly of kinsmen had swelled to its highest capacity. All of them sat down with their minds intent. Thereupon a large rain-cloud poured forth a lotus-shower (*pokkhara-vassa*). Streams of copper-coloured water flowed beneath making a rumbling noise. Those who wished to get wet got wet, but not even a drop fell on those who did not wish to get wet. Seeing this, every one was awed and wonder-struck and exclaimed. “Ah, a miracle! Ah, a great miracle!” The Teacher said (89), “It is not only now that a lotus-shower came down by my power whilst seated in the assembly of my kinsmen, but also in the past”; and narrated the Birth Story of Vessantara (Jātaka No. 547) in connection with this incident. When they had finished listening to the discourse all of them rose from their seats, saluted him and departed. But there was not one among them, whether king or minister of state, who said, “Accept a meal from us to – morrow,” before he went away.

၄၃၇။ သတ္တ ပုနဒိဝေသေ ဝိသတိသဟဿဘိက္ခုပရိဂုတော ကပိလဝတ္ထု ပိဏ္ဍာယ ပါဝိသိ။ တံ န ကောစိ ဂန္ထိ နိမန္တေသိ၊ ပတ္တံ ဝါ အဂ္ဂဟောသိ။ ဘဂဝိ ဣဒ္ဓန္တိလေ ဌိတောဝ် အာဝဇ္ဇေသိ “ကထံ န ခေါ ပုဗ္ဗဗုဒ္ဓါ ကုလနဂရေ ပိဏ္ဍာယ စရိသု၊ ကိ ဥပ္ပဋိပါဋိယာ-ဣဿရဇနာနံ ဃရာနိ အဂမံသု၊ ဥဒါဟု သပဒါန-စာရိကံ စရိသု”တိ။ တတော ဧကဗုဒ္ဓဿပိ ဥပ္ပဋိပါဋိယာ ဂမနံ အဒိသ္မာ “မယာပိ ဣဒါနိ အယမေဝ ဝံသော၊ အယံ ပဝေဏီ ပဂ္ဂဟေတဗ္ဗာ၊ အာယတိဉ္စ မေ သာဝကာပိ မမညေဝ အနုသိက္ခန္တာ ပိဏ္ဍစာရိကဝတ္ထံ ပရိပူရေသန္တိ”တိ ကောဋိယံ နိဝိဋ္ဌဂေဟတော ပဋ္ဌာယ သပဒါနံ ပိဏ္ဍာယ စရိ။ “အယျော ကိရ သိဒ္ဓတ္ထကုမာရော ပိဏ္ဍာယ စရတိ”တိ ဒွိဘူမကတိဘူမကာဒိသု ပါသာဒေသု သီဟပဉ္စရေ ဝိဝရိတ္တာ မဟာဇနော ဒဿနဗျာဝဇ္ဇော အဟောသိ။

The Blessed One Begg Alms in the City

437. On the following day, the Teacher, attended by twenty thousand monks, entered the streets of Kapilavatthu to beg alms. No one came to him and invited him for a meal or took his bowl. Standing beside the stake driven in at the city gate the Blessed One reflected, “How did former Buddhas go begging their food in their native cities? Did they first of all go, not in due order, to the houses of the nobility? Or did they beg from door to door in due order?” Seeing that not one Buddha had gone to the houses that were not in due order, he began his alms round from door to door beginning from the house situated at the (outer) end, saying to himself, “I too must accept as mine this tradition, this legacy, so that in the future my disciples pursuing their training under me will fulfil the duties connected with the begging of their daily food.” Hearing that their master Prince Siddhattha was going about begging his food, the people threw open the attic windows in two-storeyed and three-storeyed houses and gazed on with curiosity.

၄၃၈။ ရာဟုလမာတာပိ ဒေဝီ “အယျုပုတ္တော ကိရ ဣမသ္မိယေဝ နဂရေ မဟန္တေန ရာဇာနုဘာဝေန သုဝဏ္ဏသိဝိကာဒိဟိ ဝိစရိတ္တာ ဣဒါနိ ကေသမသု ဩဟာရေတွာ ကာသာယဝတ္ထဝသနော ကပါလဟတ္ထော ပိဏ္ဍာယ စရတိ၊ သောဘတိ နုခေါ”တိ သီဟပဉ္စရံဝိဝရိတ္တာ ဩလောကယမာနာ ဘဂဝန္တံ နာနာဝိရာဂသမုဇ္ဈာယ သရိရပ္ပဘာယ နဂရဝိထိယော ဩဘာသေတွာ ဗျာမပ္ပဘာပရိက္ခေပသပဂီဘူတာယ

အသိတိအနုဗျဉ္ဇနာဝဘာသိတာယ ဒွတ္တိသမဟာပုရိသလက္ခဏပဋိမဏ္ဍိတာယ
အနောပမာယ ဗုဒ္ဓသိရိယာ ဝိရောဓမာနံ ဒိသ္မာ ဥဏှိသတော ပဋ္ဌာယ ယာဝ
ပါဒတလာ -

438. The queen, mother of Rāhula herself, said, "My lord and master who was accustomed to going about in this city in gilded palanquins and other conveyances, in all regal splendour, now goes about begging his food carrying [an earthenware] bowl with shaven hair and beard and clad in yellow robes; does this become him?" Opening her attic window and looking out she saw the Blessed One radiant in the unparalleled majesty of a Buddha all over his person from his topknot right down to his feet, adorned with the thirty-two distinct marks of a Great Being, shining with the eighty minor marks all encompassed within the fathom-deep halo that spread right round him, and illuminating the city streets with his bodily radiance which spread in clusters of many colours. And she sang his praises with the eight Narasiṃha Gāthā (The Stanzas on the Lion among Men). Which began with.

“သိနိဒ္ဓနိလမုဒုကုဉ္ဇိတကေသော၊
သုရိယနိမ္မလတလာဘိနလာဇော။
ယုတ္တတုဂ်မုဒုကာယတနာသော၊
ရသိဇာလဝိတတော နရသီဟော။

His hair is glossy, dark., soft and curly; his broad
forehead is spotless as the sun; his long nose is
well-proportioned, raised upward and delicate;
the lion among men is covered with a mass of rays;

၄၃၉။ ဝေဓိမာဟိ ဒသဟိ နရသီဟဂါထာဟိ နာမ အဘိတ္ထဝိတွာ
“တုမှာကံ ပုတ္တော ကိရ ဣဒါနိ ပိဏ္ဍာယ စရတိ” တိ ရဉ္ဇော အာရောစေသိ။ ရာဇာ
သဝိဂ္ဂဟဒယော ဟတ္ထေန သာဓကံ သဏ္ဌပေန္တော တုရိတတုရိတံ နိက္ခမိတွာ
ဝေဂေန ဂန္တိ ဘဂဝတော ပုရတော ဌတွာ အာဟ - “ကိံ၊ ဘန္တေ၊ အမေ
လဇ္ဇာပေထ၊ ကိမတ္ထံ ပိဏ္ဍာယ စရထ၊ ကိံ ‘တ္ထေကာနံ ဘိက္ခုနံ န သက္ကာ ဘတ္တံ

လဒ္ဓါန္တိသည် ကရိတ္တာ”တိ။ ဝံသစာရိတ္တမေတံ၊ မဟာရာဇေ၊ အမှာကန္တိ။ နနု၊ ဘန္တေ၊ အမှာကံ မဟာသမ္ပတခတ္တိယဝံသော နာမ ဝံသော၊ တတ္ထ စ ဧကခတ္တိယောဝိ ဘိက္ခာစရော နာမ နတ္ထိတိ။ “အယံ၊ မဟာရာဇေ၊ ရာဇဝံသော နာမ တဝ ဝံသော၊ အမှာကံ ပန ဒီပဂံရော ကောဏ္ဍညော ။ပ။ ကဿပေါတိ အယံ ဗုဒ္ဓဝံသော နာမ။ ဇေတေ ယ အညေ စ အနေနကဿာယသဒါ ဗုဒ္ဓါ ဘိက္ခာစရာ၊ ဘိက္ခာစာရေနော ဝိဝိကံ ကပ္ပေသု”န္တိ အန္တရီထိယံ ပြိတောဝ -

439. And announced to the king, “Your son is going about begging his food.” The king was deeply agitated on hearing this and left the place in great haste, gathering up the folds of his robe in his hand; he ran and stood in front of the Blessed One, saying, “Lord, why do you bring disgrace upon us? Why do you go about begging your food? Why do you give the impression (to others) that it is not possible to feed so many monks?” (90)

“Your Majesty, this is the customary practice of our lineage.”

“Lord, is not the Khattiya descent from Mahāsammata our lineage?

And in this lineage there was not one Khattiya who went about begging alms”.

“Your Majesty, this royal lineage is your descent, but mine is this lineage of Buddhas, from Dīpaṅkara, kondañña and others right down to kassapa. These, and many other Buddhas, thousands in number, have begged their daily food and lived on the alms gathered by them.” Standing as he was in the middle of the street he uttered the verse:

“ဥတ္တိဋ္ဌေ နပ္ပမဇ္ဇေယျ၊ ဓမ္မံ သုစရိတံ စရေ။

ဓမ္မစာရီ သုခံ သေတိ၊ အသ္မိ လောကေ ပရမိ စာ”တိ။

က္ကမံ ဂါထမာဟ။ ဂါထာပရိယောသာနေ ရာဇာ သောတာပတ္တိဖလေ ပတိဋ္ဌာယိ။

Rise up and be not indolent,¹³ lead a life of righteousness.

He who leads a righteous life remains in bliss both in this world and in the next.

¹³ This phrase is traditionally interpreted as “be not heedless in the gathering of alms food” (*ud-sis-ta > ucchiṭṭha/uttiṭṭha*).

At the end of the recitation of the verse the king attained the Fruit of the Stream – Entrant stage.

“ဓမ္မံ စရေ သုစရိတံ, န နံ ဒုစရိတံ စရေ။
ဓမ္မစာရီ သုခံ သေတိ, အသ္မိ လောကေ ပရမိ စ”တိ။

ဣမံ ပန ဂါထံ သုတွာ သကဒါဂါမိဖလေ ပတိဋ္ဌာသိ။

Lead a life of righteousness, and do not practise misdeeds. He who leads a righteous life remains in bliss both in this world and in the next”.

And having listened to the above verse he attained the Fruit of the Once – Returner stage.

မဟာဓမ္မပါလဇာတကံ သုတွာ အနာဂါမိဖလေ ပတိဋ္ဌာသိ, မရဏသမယေ သေတစ္ဆတ္ထဿ ဟေဋ္ဌာ သိရိသယနေ နိပန္နောယေဝ အရဟတ္တံ ပါပုဏိ။

When he heard the Birth Story of Mahādhammapāla (Jātaka No. 447) he attained the Fruit of the Non-Returner stage. He attained Arahatsip at the time of his death as he lay on his royal couch under the white canopy of state.

၄၄၀။ အရညဝါသေန ပန ပဓာနာနုယောဂကိစ္စံ ရညော နာဟောသိ။
သောတာပတ္တိဖလံ သစ္စိကတွာယေဝ ပန ဘဂဝတော ပတ္တံ ဂဟေတွာ သပရိသံ
ဘဂဝန္တံ မဟာပါသာဒံ အာရောပေတွာ ပဏီတေန ခါဒနီယေန ဘောဇနီယေန
ပရိပိသိ။ ဘတ္တကိစ္စပရိယောသာနေ သဗ္ဗံ ဣတ္ထာဂါရံ အာဂန္တိ ဘဂဝန္တံ ဝန္တိ ဌပေတွာ
ရာဟုလမာတရံ။ သာ ပန “ဂစ္ဆ, အယျပုတ္တံ ဝန္တာဟိ”တိ ပရိဇနေန ဝုစ္စမာနာပိ
“သစေ မယံ ဂုဏော အတ္ထိ, သယမေဝ မမ သန္တိကံ အယျပုတ္တော အာဂမိဿတိ,
အာဂတမေဝ နံ ဝန္တံသာမိ”တိ ဝတွာ န အဂမာသိ။

440. No necessity arose for the king to engage in striving, leading a life of seclusion in the forest. It was only when he had realized the Fruit of the stream – Entrant stage that he took the bowl of the Blessed One, and conducted him together with his retinue to the royal palace and served them with delicious food, both hard and soft. And when he had partaken of his meal, all the women of the royal household, excepting the mother of Rahula, came

and paid homage to the Blessed One. But she, even though she was told by her attendants, "Go Lady, and pay homage to our master," did not go, saying, "If there is any virtue in me, my lord will come to me himself; when he comes to me I will worship him."

၄၄၁။ ဘဂဝါ ရာဇာနံ ပတ္တံ ဂါဟာပေတွာ န္ဒီဟိ အဂ္ဂသာဝကေဟိ သန္တိ ရာဇဓိတာယ သိရိဂန္ထံ ဂန္ထိ "ရာဇဓိတာ ယထာရူပံ ဝန္ဒမာနာ န ကိဉ္စိ ဝတ္တဗ္ဗာ"တိ ဝတွာ ပညတ္တာသနေ နိသီဒိ။ သာ ဝေဂေနာဂန္ထိ ဂေါပ္ပကေသု ဂဟေတွာ ပါဒပိဋိယံ သီသံ ပရိဝတ္တေတွာ ယထာအဇ္ဈာသယံ ဝန္တိ။ ရာဇာ ရာဇဓိတာယ ဘဂဝတိ သိနေဟဗဟုမာနာဒိဂုဏသမ္ပတ္တိယော ကထေသိ "ဘန္တေ, မမ ဓိတာ 'တုမှေဟိ ကာသာယာနိ ဝတ္ထာနိ နိဝါသိတာနိ'တိ သုတွာ တတော ပဋ္ဌာယ ကာသာယဝတ္ထနိဝတ္ထာဇာတာ, တုမှာကံ ဧကဘတ္တိကဘာဝံ သုတွာ ဧကဘတ္တိကာဝဇာတာ, တုမှေဟိ မဟာသယနဿ ဆဉ္စိတဘာဝံ သုတွာ ပဋိကာမဉ္စကေယေဝ နိပန္နာ, တုမှာကံ မာလာဂန္ဓာဒီဟိ ဝိရတဘာဝံ ဥတွာ ဝိရတမာလာဂန္ဓာဝဇာတာ, အတ္တနော ဉာတကေဟိ 'မယံ ပဋိဇေဂ္ဂိဿာမာ'တိ သာသနေ ပေသိတေဝိ ဧကဉာတကမ္ပိ န ဩလောကေသိ, ဧဝံ ဂုဏသမ္ပန္နာ မေ ဓိတာ ဘဂဝါ"တိ။ "အနစ္စရိယံ, မဟာရာဇေ, ယံ ဣဒါနိ တယာ ရက္ခိယမာနာ ရာဇဓိတာ ပရိပက္ကေ ဉာဏေ အတ္တာနံ ရက္ခေယျ, သော ပုဗ္ဗေ အနာရက္ခာ ပဗ္ဗတပါဒေ ဝိစရမာနာ အပရိပက္ကေ ဉာဏေ အတ္တာနံ ရက္ခိ"တိ ဝတွာ စန္ဒကိန္နရီဇာတကံ ကထေတွာ ဥဋ္ဌာယာသနာ ပတ္တာမိ။

Rāhula's Mother Pays Homage

441. The Blessed One, with the king carrying the bowl for him, entered the royal apartments of the princess, together with his two chief disciples. He told them that nothing should be said to her when the princess worshipped him in (whatever) manner she desired, and sat down on the seat prepared for him. She hastened there, and holding him by his ankles, rolled her head on his feet worshipping him as she had desired. The king spoke of her virtues, such as the esteem and regard the princess bore for the Blessed One: "Lord, when my daughter (in-law) heard that you were wearing yellow robes, (91) from that day she herself began to wear yellow garments. When she heard that you were taking only one meal a day

she too began to take only one meal a day. When she heard that you had given up the use of comfortable couches she began to sleep on a bed of planks. When she heard that you had given up the use of garlands, perfumes, and so forth she too gave up using them. When her relatives sent a message saying, "We will look after you", she did not look to any one of them. O Blessed One, my daughter possesses such virtues."

"This is not a wonder, your majesty, that the princess should take care of herself when her wisdom is mature, having you also as her guardian. In the past, wandering alone among the mountains with no one to protect her, while yet her wisdom was not mature, she looked after herself." Saying so he narrated the Birth Story of the Candakinnara (Jātaka No 485) and rising from his seat, departed.

၄၄၂။ ဒုတိယဒိဝသေ ပန နန္ဒဿ ရာဇကုမာရဿ အဘိသေက-
ဂေဟပ္ပဝေသနဝိဝါဟမင်္ဂလေသု ဝတ္ထမာနေသု တဿ ဂေဟံ ဂန္တိ ကုမာရံ ပတ္တံ
ဂါဟာပေတွာ ပဗ္ဗာဇေတုကာမော မင်္ဂလံ ဝတွာ ဥဋ္ဌာယာသနာ ပက္ကာမိ။
နေပဒကလျာဏီ ကုမာရံဂစ္ဆန္တိဒိသ္မာ "တုဝဋ်ခေါ၊ အယျုပ္ပတ္တိ၊ အာဂစ္ဆေယျာသီ"တိ
ဝတွာ ဂီဝံ ပသာရေတွာ ဩလောကေသီ။ သောပိ ဘဂဝန္တံ "ပတ္တံ ဂဏှထာ"တိ
ဝတ္ထု အဝိသဟမာနော ဝိဟာရံယေဝ အဂမာသီ၊ တံ အနိစ္စမာနံယေဝ ဘဂဝါ
ပဗ္ဗာဇေသီ။ ဣတိ ဘဂဝါ ကပိလဝတ္ထု ဂန္တိ တတိယဒိဝသေ နန္ဒံ ပဗ္ဗာဇေသီ။

Nanda

442. On the following day, when the ceremonies of the consecration, housewarming, and marriage of prince Nanda were being celebrated, he went to his house, and wishing to ordain him, made the prince carry the bowl; giving his blessings, he rose from his seat and went away. And Janapadakalyāṇī,¹⁴ seeing the prince depart, craned her neck and looked at him and said, "Come, back soon, my Lord," Nanda did not have the courage to ask the Blessed One to take his bowl, and went (all the way) to the monastery. Even without his wish the Blessed One gave him the ordination.

¹⁴ "The prettiest maiden of the district", the bride.

In this manner, on the third day after his arrival in the City of Kapila, the Blessed One ordained Nanda.

၄၄၃။ သတ္တမေ ဒိဝသေ ရာဟုလမာတာ ကုမာရံ အလင်္ကရိတော ဘဂဝတော သန္တိကံ ပေသေသိ "ပဿ၊ တာတ၊ ဧတံ ဝိသတိသဟဿသမဏပရိဝုဏ္ဏ-ဝဏ္ဏုဗြဟ္မရူပဝဏ္ဏံ သမဏံ၊ အယံ တေ ပိတာ၊ ဧတဿ မဟန္တာ နိဓယော အဟေသု၊ တုာဿ နိက္ခမနကာလတော ပဋ္ဌာယ န ပဿာမ၊ ဂစ္ဆ၊ နံ ဒါယဇ္ဇံ ယာစာဟိ - 'အဟံ တာတ ကုမာရော အဘိသေကံ ပတွာ စက္ကဝတ္တိ ဘဝိဿာမိ၊ ဓနေန မေ အတ္ထော၊ ဓနံ မေ ဒေဟိ။ သာမိကော ဟိ ပုတ္တော ပိတု သန္တကဿာ'တိ"။ ကုမာရော စ ဘဂဝတော သန္တိကံ ဂန္တိ ပိတု သိနေဟံ ပဋိလဘိတွာ ဟဋ္ဌတုဋ္ဌော "သုခါ တေ၊ သမဏ၊ ဆာယာ"တိ ဝတွာ အညဉ္စ ဗဟုံ အတ္တနော အနုရူပံ ဝဒန္တော အဋ္ဌာသိ။

Rāhula

443. On the seventh day, the mother of Rāhula dressed the prince in his best attire and sent him to the Blessed One, saying. "Look, child, at this monk with a golden complexion, glorious as a manifestation of Brahmā and attended by twenty thousand monks!. He is your father. He owned many great treasures; but from the time he renounced home we have not seen them. Go to him and ask him for your inheritance, saying 'Dear father, I am your son; after my consecration I wish to become a Universal Ruler. I need wealth Give me your treasures, for a son is heir to his father's possessions.'" The boy went to the Blessed One, and with his affection kindled towards his father he stood there highly delighted. Saying, "O monk, even your shadow is pleasant," and making many such statements which were to be expected of him.

၄၄၄။ ဘဂဝါ ကတဘတ္တကိစ္စော အနုမောဒနံ ကတွာ ဥဋ္ဌာယာသနာ ပက္ကာမိ။ ကုမာရောပိ "ဒါယဇ္ဇံ မေ၊ သမဏ၊ ဒေဟိ၊ ဒါယဇ္ဇံ မေ၊ သမဏ၊ ဒေဟိ"တိ ဘဂဝန္တံ အနုဗန္တိ။ ဘဂဝါ ကုမာရံ န နိဝတ္ထာပေသိ၊ ပရိဇ္ဇောပိ ဘဂဝတာ သဒ္ဓိံ ဂစ္ဆန္တံ နိဝတ္ထေတုံ နာသက္ခိ။ ဣတိ သော ဘဂဝတာ သဒ္ဓိံ အာရာမမေဝ အဂမာသိ။ တတော ဘဂဝါ စိန္တေသိ "ယံ အယံ ပိတု သန္တကံ ဓနံ ဣစ္ဆတိ၊ တံ ဝဇ္ဇာနဂံ သဝိယာတံ၊ ဟန္တဿ ဗောဓိမဏ္ဍေပဋိလဒ္ဓံ သတ္တဝိဓံ အရိယဓနံ ဒေမိ၊ လောကုတ္တရဒါယဇ္ဇဿ နံ သာမိကံ ကရောမိ"တိ အာယသန္တံ သာရိပုတ္တံ

အမန္တေသိ “တေန ဟိ, တံ သာရိပုတ္တ, ရာဟုလကုမာရံ ပဗ္ဗာဇေဟိ” တိ။ ထေရော တံ ပဗ္ဗာဇေသိ။

Rahula's Ordination

444. Meanwhile the Blessed One, who had finished his meal, made the donors participate in the merit and set out rising from his seat. The prince followed the Blessed One, saying, “O monk, give me my inheritance. Give me my inheritance, O monk!” The Blessed One did not turn the child back. Even the attendants were not able to prevent him following the Blessed One. In this manner he accompanied the Blessed One right up to the monastery. Then the Blessed One reflected, “This wealth that belongs to his father which he asks for leads to Samsara, and is bound up with suffering; therefore let me give him the sevenfold noble treasure which I received at the foot of the Bodhi tree, and I will make him the heir to the transcendental inheritance.” He addressed Sariputta, (92) “Now, Sariputta, ordain Prince Rahula.”

၄၄၅။ ပဗ္ဗဇိတေ ပန ကုမာရေ ရညော အဓိမတ္တံ ဒုက္ခံ ဥပ္ပဇ္ဇိ။ တံ အဓိဝါသေတုံ အသက္ကောန္တော ဘဂဝတော နိဝေဒေတွာ “သာဓု, ဘန္တေ, အယျာ မာတာပိတူဟိ အနန္တညာတံ ပုတ္တံ န ပဗ္ဗာဇေယျ။” န္တိ ဝရံ ယာဓိ။ ဘဂဝါ တဿ တံ ဝရံ ဒေတွာ ပုနဒိဝသေ ရာဇနိဝေသနေ ကတပါတရာသော ဧကမန္တံ နိသိန္ဓေန ရညာ “ဘန္တေ, တုမ္မာကံ ဒုက္ခရကာရိကကာလေ ဧကော ဒေဝတာ မံ ဥပသကံမိတွာ ‘ပုတ္တော တေ ကာလကတော’တိ အာဟ, တဿာ ဝစနံ အသဒ္ဓဟန္တော ‘န မယံ ပုတ္တော ဗောဓိ အပ္ပတွာ ကာလံ ကရေတီ’တိ တံ ပဋိက္ခိပိ” န္တိ ဝုတ္တေ “ဣဒါနိ ကိ သဒ္ဓဟိဿထ, ယေ တုမေ ပုဗ္ဗေပိ အဋ္ဌိကာနိ ဒေသေတွာ ‘ပုတ္တော တေ မတော’တိ ဝုတ္တေ န သဒ္ဓဟိတ္တာ”တိ ဣမိဿာ အဋ္ဌုပ္ပတ္တိယာ မဟာဓမ္မပါလဇာတကံ ကထေသိ။ ကထာပရိယောသာနေ ရာဇာ အနာဂါမိဖလေ ပတိဋ္ဌာသိ။

The King's Attainment of the Fruits of the Non-Returner Stage

445. When the prince had been ordained intense grief arose in the king. Not being able to endure it any longer he told the Blessed One, and requested a boon from him: “Lord, it would be well if the venerable ones do not ordain a child who has not received his parents’ consent!” The Blessed One granted him the boon,

and on the following day, after he had had his morning meal at the king's palace, the king who was seated aside told him, "Lord, during your practice of severe austerities a deity came to me and told me that my son was dead: I refused to believe what he said and told him that my son would not die before his attainment of Enlightenment." He replied, "How will you believe him now, when in the past you were shown bones and told that your son was dead and you did not believe those words?", and narrated the Birth Story of Mahadhammapala (Jataka No.447) in connection with it. At the end of the discourse the king attained the Fruit of the Non-Returner stage.

၄၄၆။ ကူတိ ဘဂဝါ ပိတရံ တိသု ဖလေသု ပတိဋ္ဌာပေတွာ သိက္ခသံဃ-
ပရိဝုတော ပုနဒေဝ ရာဇဂဟံ ဂန္တိ ဝေဠုဝနေ ပိဟာသိ။ တသ္မိံ သမယေ
အနာထပိဏ္ဍိကော ဂဟပတိ ပဉ္စဟိ သကဋသတေဟိ ဘဏ္ဍံ အာဒါယ ရာဇဂဟေ
အတ္တနော ဝိယသဟာယကဿ သေဋ္ဌိနော ဂဟံ ဂန္တိ တတ္ထ ဗုဒ္ဓဿ ဘဂဝတော
ဥပ္ပန္နဘာဝံ သုတွာ ဗလဝပစ္စုသသမယေ ဒေဝတာနုဘာဝေန ဝိဝဇေန ဒွါရေန
သတ္တာရံ ဥပသကံမိတွာ ဓမ္မံ သုတွာ သောတာပတ္တိဖလေ ပတိဋ္ဌာယ ဒုတိယဒိဝသေ
ဗုဒ္ဓပ္ပမုဒဿ သိက္ခသံဃဿ မဟာဒါနံ ဒတွာ သာဝတ္ထိ အာဂမနတ္ထာယ သတ္ထု
ပဋိညံ ဂဟေတွာ အန္တရာမဂ္ဂေ ပဉ္စစတ္တာလီသယောဇနဋ္ဌာနေ သတသဟဿံ
သတသဟဿံ ဒတွာ ယောဇနိကေ ယောဇနိကေ ပိဟာရေ ကာရေတွာ ဇေတဝန်
ကောဋိသန္တာရေန အဋ္ဌာရသဟိရညကောဋိဟိ ကိဏိတွာ နဝကမ္ဘံ ပဌပေသိ။ သော
မဇ္ဈေ ဒသဗလဿ ဂန္တကုဋိ ကာရေသိ၊ တံ ပရိဝါရေတွာ အသီတိမဟာထေရာနံ
ပါဋိယေက္ကသန္တိဝေသနေ အာဝါသေ ဧကကူဇာဂါရန္တိ ကူဇာဂါရဟံသဝဇ္ဇက-
ဒိဃသာလာမဏ္ဍပါဒိဝေသေန သေသသေနာသနာနိ ပေါက္ခရဏီစကံမနရတ္တိဋ္ဌာန-
ဒိဝိဋ္ဌာနာနိ စာတိ အဋ္ဌာရသကောဋိပရိစ္စာဂေန ရမဏီယေ ဘူမိဘာဂေ မနောရမံ
ပိဟာရံ ကာရာပေတွာ ဒသဗလဿ အာဂမနတ္ထာယ ဒူတံ ပေသေသိ။ သတ္တာ
ဒူတဿ ဝစနံ သုတွာ မဟာသိက္ခသံဃပရိဝုတော ရာဇဂဟာ နိက္ခမိတွာ
အနုပုဗ္ဗေန သာဝတ္ထိနဂရံ ပါပုဏိ။

Anāthapindika

446. In this manner the Blessed One established his father in the three Fruits, and returned to Rājagaha to take up his residence at Sītavana. At this time the householder Anāthapindika visited

the house of his intimate friend, the merchant-prince of Rajagaha, carrying five hundred wagonloads of merchandise. He heard that the Buddha had appeared in the world, and at early dawn visited the Teacher by the gate that was opened for him by the supernatural power of the deities. He listened to the doctrine and gained the Fruit of the Stream-Entrant stage. On the following day he gave sumptuous alms to the Brotherhood of monks with the Buddha at their head, and making the Teacher promise that he would visit Sāvattthi, erected monasteries all along the route of forty-five *yojanas* leading there, spending for each one of them a hundred thousand pieces, and bought Jeta's Grove for eighteen thousand crores of gold pieces laying them from end to end (to cover the surface of the park) and renovated the place. In the centre he erected the Fragrant Bedchamber for the Buddha; and around it , on that pleasant site, at the expense of a further eighteen crores of gold pieces, he caused the building of a delightful monastery complete with separate dwellings for the eighty great Elders, other lodgings consisting of single-walled and double-walled buildings, long halls decorated with rows of geese and quails, pavilions, ponds, cloisters and places for meditation at day time and at night; and he sent a message inviting the Lord of Ten Powers. On hearing the words of the messenger, the Teacher set out from Rajagaha with a large retinue of monks and reached the city of Sāvattthi in due course.

၄၄၇။ မဟာသေဋ္ဌိပိ ခေါ် ဝိဟာရမဟံ သဇ္ဇေတွာ တထာဂတဿ ဇေတဝန်ပုဝိသနဒိဝသေ ပုတ္တံ သဗ္ဗာလင်္ကာရပဋိမဏ္ဍိတံ ကတွာ အလင်္ကတ-ပဋိယတ္တေဟေဝ ပဉ္စဟိ ကုမာရသတေဟိ သဒ္ဓိ ပေသေသိ။ သော သပရိဝါရော ပဉ္စဝဏ္ဏဝတ္ထသမုဇ္ဇလာနိ ပဉ္စ ဇေသတာနိ ဂဟေတွာ ဒသဗလဿ ပုရတော အဟောသိ။ တေသံ ပစ္စတော မဟာသုဘဒ္ဓါ ဖူဠသုဘဒ္ဓါတိ ဒွေ သေဋ္ဌိမိတရော ပဉ္စဟိ ကုမာရိကာသတေဟိ သဒ္ဓိ ပုဏ္ဏယဇေ ဂဟေတွာ နိက္ခမိသု။ တာသံ ပစ္စတော သေဋ္ဌိဘရိယာ သဗ္ဗာလင်္ကာရပဋိမဏ္ဍိတာ ပဉ္စဟိ မာတုဂါမသတေဟိ သဒ္ဓိ ပုဏ္ဏပါတိယော ဂဟေတွာ နိက္ခမိ။ သဗ္ဗေသံ ပစ္စတော သယံ မဟာသေဋ္ဌိ

အဟတဝတ္ထနိဝတ္ထော အဟတဝတ္ထနိဝတ္ထေဟေဝ ပဉ္စဟိ သေဌိသတေဟိ သဒ္ဓိဘဂဝန္တံ အဗ္ဗုဂ္ဂဉ္စ။ ဘဂဝါ ဣမံ ဥပါသကပရိသံ ပုရတော ကတွာ မဟာဘိက္ခုသံဃပရိဝုတော အတ္တနော သရီရဗျဘာယ သုဝဏ္ဏရသသေကပိဉ္ဇရာနိ ဝိယဝနန္တရာနိ ကုရုမာနော အနန္တာယ ဗုဒ္ဓလိဋ္ဌာယ အပဋိသမာယ ဗုဒ္ဓသိရိယာဇေတဝနဝိဟာရံ ပါဝိသိ။

The Acceptance of Jetavana

447. Then the great merchant-prince arranged the ceremony of the dedication of the monastery, and on the day of the arrival of the Tathāgata at Jetavana, sent his son decked with all ornaments together with five hundred other boys also in festive attire. He, together with his retinue carrying five hundred banners radiant with cloth of five different colours, went ahead of the Blessed One. (93) Behind them followed Mahāsubhaddā and Cūlasubhaddā, the two daughters of the merchant-prince, together with the five hundred maidens carrying water pots filled to the brim. Behind them walked the merchant-prince's wife decked in all her splendour, attended by five hundred women carrying filled bowls. Behind all of them came the great merchant-prince himself, dressed in new garments, accompanied by five hundred other merchant princes also dressed in new garments, and he went forward to meet the Blessed One. Sending this band of lay disciples ahead of him, the Blessed One, attended by his large retinue of monks, entered the monastery of Jetavana with his unequalled glory and infinite grace of a Buddha, as though with the radiance from his body turning the forest groves into clusters of feathers sprayed with the essence of gold.

၄၄၈။ အထ နံ အနာထပိဏ္ဍိကော ပုစ္ဆိ - “ကထာဟံ၊ ဘန္တေ၊ ဣမသ္မိဝိဟာရေ ပဋိပဇ္ဇာမိ”တိ။ တေန ဟိ ဂဟပတိ ဣမံ ဝိဟာရံ အာဂတာနာဂတဿ စာတုဒ္ဓိဿ တိက္ခသံဃဿ ဒေဟိတိ။ “သာဓု၊ ဘန္တေ”တိ မဟာသေဌိသုဝဏ္ဏဘိက္ခာရံ အာဒါယ ဒသဗလဿ ဟတ္ထေ ဥဒကံ ပါတေတွာ “ဣမံဇေတဝနဝိဟာရံ အာဂတာနာဂတဿ စာတုဒ္ဓိဿ တိက္ခသံဃဿ ဒဋ္ဌိ”တိ အဒါသိ။ သတ္တာ ဝိဟာရံ ပဋိဂ္ဂဟေတွာ အနုမောဒနံ ကရေန္တော -

448. Thereupon Anāthapiṇḍika asked him, "Lord, how shall I act in connection with this monastery?"

"Now, O householder, dedicate this monastery to the Brotherhood of monks whether present here or to come hither hereafter."

"Yes, my Lord," said the great merchant prince; and taking a golden water pot he poured the water of dedication on the hand of the Lord of Ten Powers and offered it saying, "I give this monastery of Jetavana to the Brotherhood of monks with the Buddha at their head, to those of the four quarters whether present or to come hither hereafter." The Teacher accepted the monastery and spoke of the advantages of donating monasteries in his sermon, making them participate in the merit:

In Praise of the Dedication of Monasteries

“သီတံ ဥဏှံ ပဋိဟန္တိ, တတော ဝါဠမိဂါနိ စ။
သင်္ဂီသပေ စ မကသေ, သိသိရေ စာပိ ဝုဋ္ဌိယော။

The ward off cold and heat, also wild beasts, serpents
and insects and rain in the winter.

တတော ဝါတာတပေါ ယောရော, သဉ္ဇာတော ပဋိဟညတိ။
လေဏတ္ထဉ္စ သုခတ္ထဉ္စ, ဖျာယိတုဉ္စ ဝိပဿိတုံ။
ဝိဟာရဒါနံ သံဃဿ, အဂ္ဂံ ဗုဒ္ဓေန ဝဏ္ဏိတံ။

When high winds and intense heat arise it wards them
off. The gift of dwelling to the Brotherhood of monks
is a place of safety and comfort, to meditate and to
gain insight, is extolled by the Buddha as the highest gift.

တသ္မာ ဟိ ပဏ္ဍိတော ပေါသော, သမ္ဗုဿံ အတ္ထမတ္တနော။
ဝိဟာရေ ကာရယေ ရမ္မေ, ဝါသယေတ္ထ ဗဟုသုတေ။
တေသ အနုဉ္စ ပါနဉ္စ, ဝတ္ထသေနာသနာနိ စ။

Therefore let a wise man who foresees his own welfare
build delightful monasteries and house learned monks in them.

ဒဒေယျ ဥဇဘူတေသု၊ ဝိပ္ပသန္ဓေန စေတသာ။
 တေ တဿ ဓမ္မံ ဒေသေန္တိ၊ သဗ္ဗဒုက္ခာပနုဒနံ။
 ယံ သော ဓမ္မံ ဣဓဉ္ဇာယ၊ ပရိနိဗ္ဗာတိ အနာသဝေါ"တိ - ဝိဟာရာနိသံသံ
 ကထေသိ။

And with delighted mind let him give food and drink, clothes and lodgings to the upright among them. (94) They preach to him the doctrine which delivers him from all pain; and realizing this Dhamma here, he obtains perfect release, being freed from the banes". Thus spoke praise of the dedication of monastery.

၄၄၉။ အနာထပိဏ္ဍိကော ဒုတိယဒိဝသတော ပဋ္ဌာယ ဝိဟာရမဟံ အာရတိ။ ဝိသာခါယ ပါသာဒမဟော စတူဟိ မာသေဟိ နိဋ္ဌိတော၊ အနာထပိဏ္ဍိကဿ ပန ဝိဟာရမဟော နဝဟိ မာသေဟိ နိဋ္ဌာသိ။ ဝိဟာရမဟေပိ အဋ္ဌာရသေဝ ကောဋိယော ပရိစ္စာဂံ အဂမံသု။ ဣတိ ဧကသ္မိယေဝ ဝိဟာရေ စတုပဏ္ဏာသကောဋိသံဃံ ဓနံ ပရိစ္စဇိ။

449. From the following day, Anāthapiṇḍika commenced the festival of the dedication of the monastery. The festival of the dedication of Visākhā's mansion was over in four months, but Anāthapiṇḍika's festival of dedication took nine months to finish. And even for this ceremony the expenses came to eighteen crores. Thus for this monastery alone, he spent fifty-four crores.

၄၅၀။ အတိတေ ပန ဝိပဿိဿ ဘဂဝတော ကာလေ ပုနဗ္ဗသုမိတ္တော နာမ သေဋ္ဌိ သုဝဏ္ဏိဋ္ဌကာသန္ဓာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ ယောဇနပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ သိခိဿ ဘဂဝတော ကာလေ သီရိဝမော နာမ သေဋ္ဌိ သုဝဏ္ဏဟလသန္ဓာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ တိဂါဝုတပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ ဝေဿဘုဿ ဘဂဝတော ကာလေ သောတ္ထိဇော နာမ သေဋ္ဌိ သုဝဏ္ဏဟတ္ထိပဒသန္ဓာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ အမုယောဇနပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ ကကုသန္ဓဿ ဘဂဝတော ကာလေ အစ္စုတော နာမ သေဋ္ဌိ သုဝဏ္ဏိဋ္ဌကာသန္ဓာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ ဂါဝုတပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ ကောဏာဂမနဿ ဘဂဝတော ကာလေ ဥဂ္ဂေါ နာမ သေဋ္ဌိ

သုဝဏ္ဏကစ္ဆပသန္တာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ အမ္မဂိဝုတပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ ကဿပဿ ဘဂဝတော ကာလေ သုမင်္ဂလော နာမ သေဋ္ဌိ သုဝဏ္ဏကစ္ဆိသန္တာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ သောဠသကရိသပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ အမှာကံ ပန ဘဂဝတော ကာလေ အနာထပိဏ္ဍိကော နာမ သေဋ္ဌိ ကဟာပဏကောဋိသန္တာရေန ကိဏိတွာ တသ္မိယေဝ ဌာနေ အဋ္ဌကရိသပ္ပမာဏံ သံဃာရာမံ ကာရေသိ။ ဣဒံ ကိရဌာနံ သဗ္ဗဗုဒ္ဓါနံ အဝိဇ္ဇတဌာနမေ။

Jetavana as the Residence of all Buddhas

450. In the past, during the time of the Blessed One Vipassī, the merchant-prince named Punabbasumitta bought this land by spreading golden bricks over it and erected on the identical spot a monastery extending a *yojana*. In the time of the Blessed One Vessabhū, a merchant – prince named Sotthiya bought this land by placing over it elephant feet made of gold, and built on the identical spot a monastery extending half a *yojana*. In the time of the Blessed One Kakusandha a merchant – prince named Accuta bought this land by placing golden bricks over it and built on the identical spot a monastery extending one *gāvuta*. In the time of the Blessed One Koṇāgamana a merchant-prince named Ugga bought this land by laying golden bricks over it, and built on the identical spot a monastery extending half a *gāvuta*. In the time of the Blessed One Kassapa, a merchant-prince named Sumaṅgala bought this land by laying golden bricks over it, and built on the identical spot a monastery sixteen *karīsas*¹⁵ in extent. And in the time of our Blessed One, the merchant prince Anāthapiṇḍika bought this land by laying a crore of *kahāpaṇas*, and built on the same spot a monastery extending eight *karīsas*. Thus, this spot has not been deserted by any of the Buddhas.

ဣတိ မဟာဗောဓိမဏ္ဍေ သဗ္ဗညုတပ္ပတ္တိတော ယာဝ မဟာပရိနိဗ္ဗာနမဇ္ဈာယသ္မိ ယသ္မိ ဌာနေ ဘဂဝိ ဝိဟာသိ, ဣဒံ သန္တိကေနိဒါနံ နာမ, တဿ ဝသေန သဗ္ဗဇာတကာနိ ဝဏ္ဏယိသာမ။

¹⁵. An extent of land in which a *karīsa* (a dry measure) of seed can be sown; Sinhalese *kiriya* (often attested in ancient inscriptions).

In this manner, wherever the Blessed One lived, from the time of his attainment of Enlightenment at the foot of the great Bodhi tree up to his deathbed at the Great Parinibbāna, is included in the Recent Epoch. And now we will expound all the Birth Stories in relation to it.

နိဒါနကထာ နိဋ္ဌိတံ။

*The End of the Introductory Episode of
the Commentary to the Birth Stories.*

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(In this Index persons or places with the Same name are not always distinguished)

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